

ProQuest Number: 10731409

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



ProQuest 10731409

Published by ProQuest LLC (2017). Copyright of the Dissertation is held by the Author.

All rights reserved.

This work is protected against unauthorized copying under Title 17, United States Code  
Microform Edition © ProQuest LLC.

ProQuest LLC.  
789 East Eisenhower Parkway  
P.O. Box 1346  
Ann Arbor, MI 48106 – 1346

A CRITICAL EDITION

of

AL-MUTHUL ʿALĀ KITĀB  
AL-MUQARRAB FĪ AL-NAHW

by

IBN ʿUṢFŪR AL-ISHBĪLĪ

~~VOLUME I~~ 1 vol only received

تذکرہ حقیقۃ النحوی نوع منہ

EDITED

by

FATHIEH TAWFIQ SALAH

Thesis presented for the degree of

Doctor of Philosophy

In the University of London

School of Oriental and African Studies

1985

## TABLE OF CONTENTS

	Page
Dedication .....	ii
Table of Contents .....	iii
Thanks Should be Paid .....	v
Table of Transliteration .....	vii
Abbreviations of Technical Terms .....	viii
Illustrations:	xii
Figure 1 .....	xiii
Figure 2 .....	xiv
Abstract .....	xv
Introduction .....	xxi
Chapter I:	
The biography of Ibn ʿUṣfūr and a brief statement about the political and cultural influences that surrounded his life .....	1
Chapter II:	
The works of Ibn ʿUṣfūr .....	16
Chapter III:	
A critical edition of "Al-Muthul ʿalā Kitāb al-Muqarrab": A-The manuscripts which I have relied upon .....	53 54



	Page
B-The value of "Al-Muthul 'alā Kitāb al-Muqarrab"	82
C-The method I have followed in edition	85
D-The edition:	89
1-The introduction of the author	90
2- ذِكْرُ حَفِيفَةِ النَّحْوِ	98
3- بَابُ تَنْبِيهِهِ الْخَلَامِ وَأَجْزَائِهِ	101
4- بَابُ الْإِعْرَابِ	104
5- بَابُ مَعْرِفَةِ عِلَلِ مَاتِ الْإِعْرَابِ	113
6- بَابُ الْفَاعِلِ	123
7- نَوْعٌ مِنْهُ آخَرُ	146
Indexes:	222
1-Verses of the Holy Qur'an .....	223
2-Verses of poetry .....	225
3-Words explained in the footnotes ..	228
4-Proper names .....	236
5-Tribes .....	240
6-Countries, cities and places .....	241
7-Libraries .....	244
Bibliography .....	246

## THANKS SHOULD BE PAID

Thanks should be paid to God who gave me the power to complete this work. Thanks should be paid to my brother محمد علي توفيق صلاح who financed my study from start to finish. Thanks should be paid to my outstanding supervisor أبو عادل , الحاج داود كاوية , who is a treasure of knowledge, patience and generosity: Knowledge because he is expert in all the fields I came across within my thesis, patience because he read my work page by page in spite of its length and generosity because he gave me much of his time without any complaint - may God prolong his life and grant him strength and energy.

Thanks should be given to my paternal cousin الدكتور منذر سليمان صلاح - Director of the Computer Department at the Royal Scientific Society in Amman and President of the University of al-Najāh in Nablus - and to his friend أحمد الأخضر غزال - Director of the Institute of Studies and Researches for Arabisation in al-Ribāt - by whose help I have managed to obtain a copy of "Sharh al-Muqarrab" which is in Fās.

What is unforgettable also is the kindness of Professor Dr. Jale Baysal who specializes in library science at Istanbul University, the wide assistance I obtained from Mr. Muammer Ulker - Director of Süleymaniye

Library in Istanbul - the great facility I found in using the following libraries in Istanbul: Beyazit Umumi, Feyzullah, Atif Efendi and Topkapı Saray, and the great facility I met at the Awqāf Public Library in Baghdād.

I am in debt to all the staff of the library of the School of Oriental and African Studies, specially to Mr. S. Goddard - Ex-Deputy Librarian - and to Mr. B. J. Scott - Superintendent Issue Desk - for their kind help and support.

Finally, I shall never forget the helpful hand of Mrs. Dipali Ghosh, Librarian at the British Library/ Department of Oriental Manuscripts and Printed Books.

May God keep them all in return.

## TABLE OF TRANSLITERATION

ف	f	ذ	<u>dh</u>	ا	'
ق	q	ر	r	م	<u>a</u>
ك	k	ز	z	ب	b
ل	l	س	s	ت	t
م	m	ش	<u>sh</u>	ث	<u>th</u>
ن	n	ص	ṣ	ج	j
ه	h	ض	ḍ	ح	ḥ
و	w	ط	ṭ	خ	<u>kh</u>
ي	y	ظ	ẓ	د	d
		ع	ʿ		
		غ	<u>gh</u>		

اَلْفَتْحَةُ	a	اَلْحَرْفُ مَعْدُ	( ا )	<u>a</u>
اَلضَّمَّة	u	اَلْحَرْفُ مَعْدُ	( و )	<u>ū</u>
اَلكَسْرَةُ	i	اَلْحَرْفُ مَعْدُ	( ي )	<u>ī</u>

## ABBREVIATIONS OF TECHNICAL TERMS

The plural is indicated by "s" as "pts." parts, and "vols." volumes.

---

A.H.	anno Hegirae.
acc.	accusative.
act. part.	active participle.
adj.	adjective.
adv.	adverb.
aff.	affirmative.
apoc.	apocopate.
arr.	arranged.
aug.	augmentative.
B	al-Tadrib fī Muthul al-Taqrīb.
b.	Ibn.
c.	copyist.
cat.	category.
cent.	centimetre.
coll.	collected.
com.	commented.
comp.	compared; compound.
cond.	conditional.
conj.	conjunctive.
corr.	corrected.
d.	dated.

decl.	declinable.
dem.	demonstrative.
dim.	diminutive.
du.	dual.
ed.	edited; edition.
EI	the Encyclopaedia of Islam.
et al.	and others.
etc.	et cetera.
ex.	example.
expl.	explained.
fasc.	fascicle.
fem.	feminine.
foll.	folios.
gen.	genitive.
gram.	grammatical.
i.e.	that is.
ibid.	ibidem.
id.	idem.
imp.	imperative.
ind.	index; indicative.
inf.	infinitive.
infl.	inflected.
interrog.	interrogative.
k.	kitāb.
l.	line.
M	al-Muthul <sup>c</sup> alā Kitāb al-Muqarrab.
masc.	masculine.

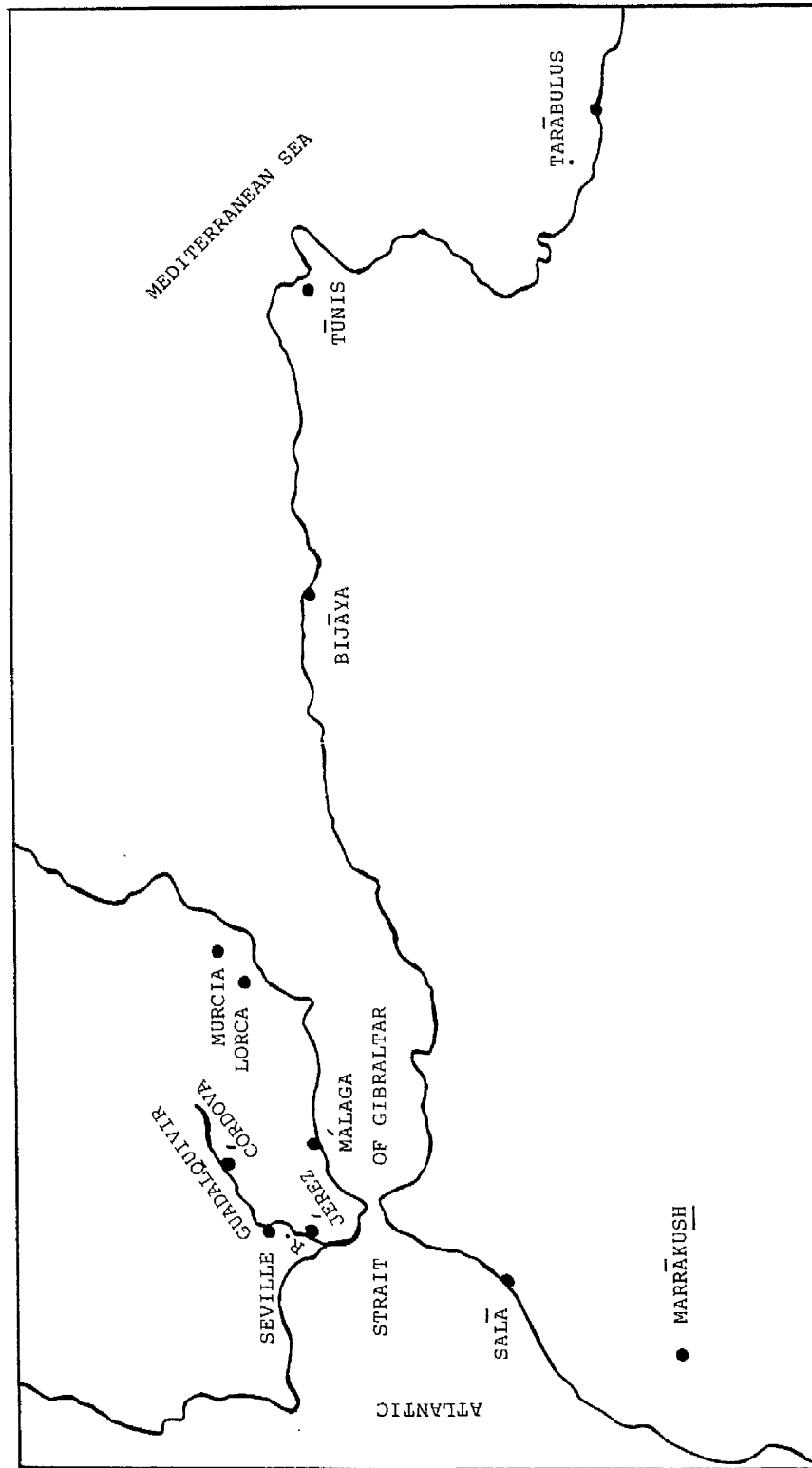
meas.	measure.
MFO	Mélanges de la Faculté Orientale.
MS.	manuscript.
MSS.	manuscripts.
n.	new; noun; number.
N.D.	no date.
neg.	negative.
nom.	nominative.
obj.	object.
op.	operative.
OR.	oriental.
orig.	originally.
p.	page; particle.
pass.	passive.
perf.	perfect.
pl.	plural.
pp.	pages.
pre.	prefixed.
pred.	predicate.
prep.	preposition.
pron.	pronoun.
prop.	proposition.
pt.	part.
Q	al-Muqarrab fī al-Nahw.
q.	question.
R.	Regia.
rel.	relative.

rev.	revised.
RSO	Rivista degli Studi Orientali.
sel.	selected.
<u>Sh</u>	<u>Sharh</u> al-Muqarrab.
sing.	singular.
stud.	study.
sub.	subject.
subst.	substitute.
sum.	summary.
superv.	supervised.
trans.	translated.
uninfl.	uninflected.
v.	verb; verse.
voc.	vocative.
vol.	volume.



## ILLUSTRATIONS

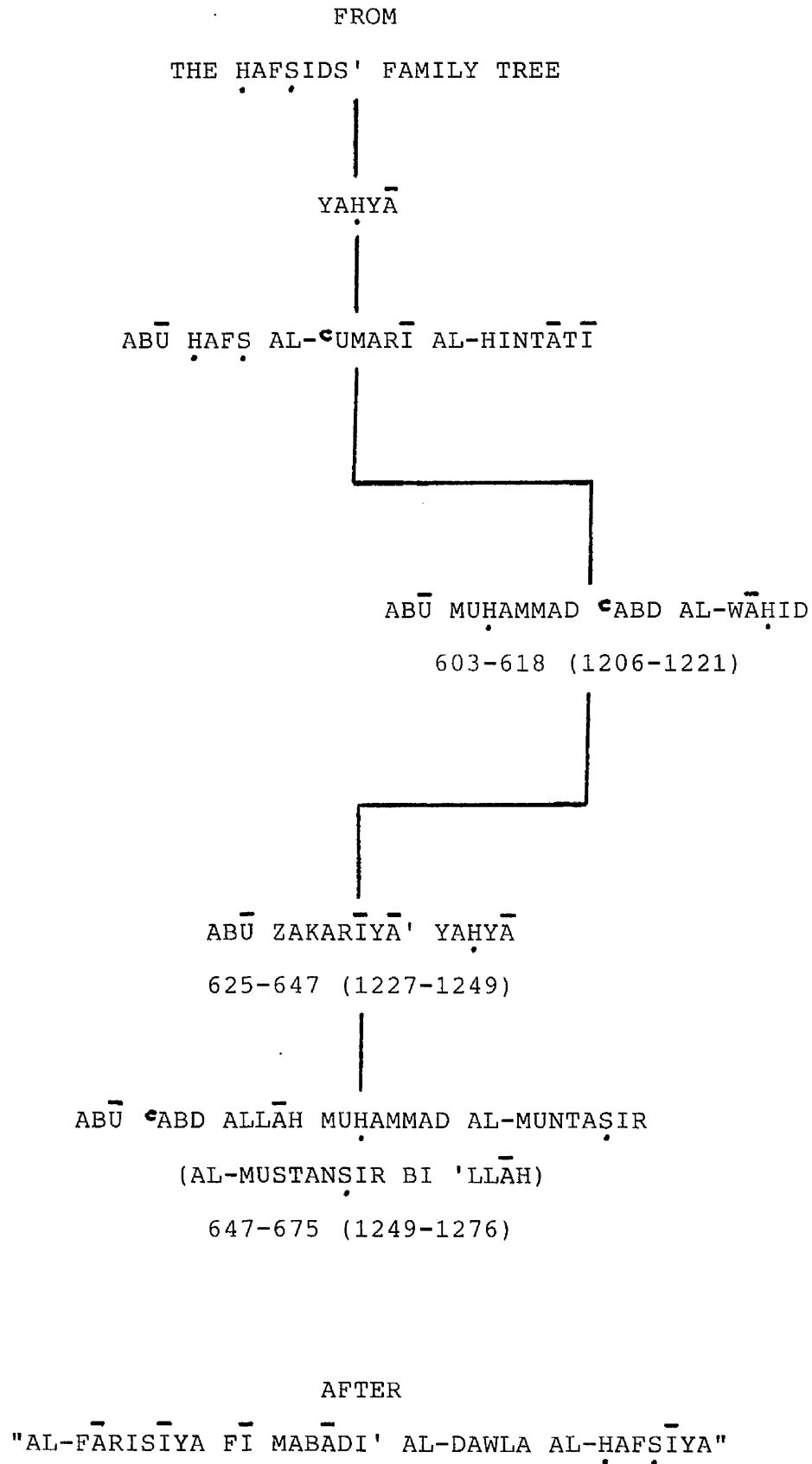
FIGURE 1



AFTER "THE TIMES / ATLAS OF THE WORLD"

COMPREHENSIVE EDITION (5TH), 1975

FIGURE 2



## ABSTRACT

I wish to pay a tribute to Ibn ʿUṣfūr, whose name is mentioned in most of the grammatical works, such as:

رُجَابُ رُبْرُ عُصْفُورٍ , قَالَ رُبْرُ عُصْفُورٍ ,  
رُجَانُهُ رُبْرُ عُصْفُورٍ and رُبْرُ رُبْرُ عُصْفُورٍ ,

by editing "al-Muthul ʿalā Kitāb al-Muqarrab".

I have divided this thesis into three chapters:

In the first I deal with the biography of Ibn ʿUṣfūr, and with a brief statement about the political and cultural influences that surrounded his life.

Ibn ʿUṣfūr, the bearer of the banner of Arabic in his time in al-Andalus, was born in Seville in the year 597 / 1200. He studied Arabic and literature in al-Andalus until he had mastered them, having studied there under a group of great scholars. Of these were the teacher Abū ʿAlī al-Shalawbīn head of the grammarians in al-Andalus, and the teacher Abū al-Ḥasan al-Dabbāj Shaykh of al-Andalus.

He then began to teach in his country, teaching grammar for a while. After that a quarrel with his master took place which made him leave his native town,

Seville, and travel throughout al-Andalus, staying in several towns and studying under many scholars. Many students came to him for study and to acquire benefit from his knowledge.

Later on he crossed the sea to Ifrīqiya and stayed in Tūnis, highly respected by the Ḥafṣid Caliph, al-Mustanṣir bi 'Llāh. On returning to his own country he again travelled throughout al-Andalus. Then he passed over to al-Maghrib, staying in Salā.

At the invitation of the forementioned Caliph he returned to Ifrīqiya, and settled in Tūnis where he died in the year 669 / 1271.

Ibn 'Uṣfūr grew up in Seville which was at that time the centre of the Almohad government in al-Andalus. In the year 643 / 1245 Seville came under the rule of the Ḥafṣids. In the year 647 / 1248 Seville fell to the Christians.

With regard to the cultural life no one denies the Almohads' care for culture, and the great efforts they made to nourish it.

With regard to the Ḥafṣid state in which Ibn 'Uṣfūr was highly considered and respected all its rulers were highly educated, therefore they facilitated the coming of the Andalusians in large numbers to Ifrīqiya and al-Maghrib.

Besides this Seville the birthplace of Ibn ʿUṣfūr had flourished at the time of Banū ʿAbbād 414-484 / 1023-1091, and remained for half a century the brilliant centre of literature, verse and prose in al-Andalus.

So it was not strange that Ibn ʿUṣfūr became known as a scholar, jurisprudent, grammarian, linguist, historian, and poet.

This chapter is preceded by an introduction, showing the high standing of Ibn ʿUṣfūr among the other grammarians.

In the second chapter I deal with the works of Ibn ʿUṣfūr, and their importance in Arabic grammatical studies.

Al-Shaykh al-Ghubrīnī says:

"The works of Abū al-Ḥasan - meaning Ibn ʿUṣfūr - in Arabic are considered to be some of the best and the most dignified subjects and compilations".

In fact I am fortunate because I managed to have photocopies of all the manuscripts, which I was in need of in my thesis, by going - at my own expense - to Istanbul, Baghdād, and by the help of a relative and his friend.

Those photocopies which I have helped me in discovering secrets about the works of Ibn ʿUṣfūr, such

as:

1. "Sharḥ al-Muqarrab" and "al-Muthul ʿalā Kitāb al-Muqarrab" are the same work by Ibn ʿUṣfūr, and not different works as is mentioned in "al-Muqarrab", pt. I, pp. 16, 17.
2. "Sharḥ al-Muqarrab" is complete, and not as is mentioned in many references: "Ibn ʿUṣfūr did not finish "Sharḥ al-Muqarrab". In my opinion their compilers knew only the copy of Fās, since the following is written on its title page:

وَلَعَلَّ مُؤَلِّفَهُ لَمْ يَتِمَّ الشَّرْحَ فِي أَصْلِهِ

3. I have discovered other copies of "al-Muqarrab", which are not mentioned by any compiler.
4. I have discovered that the first book of the manuscript 1071 / Asir Efendi is not "al-Muqarrab" as is mentioned by Brockelmann and Rescher, but a book by Ibn Mālik al-Andalusī.
5. I have discovered another copy of "al-Tadrib fī Muthul al-Taqrīb" in Beyazit Umumi / Istanbul, which is not mentioned by any compiler.

As for the other works of Ibn ʿUṣfūr I have found the following:

1. The correct pronunciation of "al-Hilāliya" on grammar, and the occasion upon which it was compiled. This new information was found by the trustworthy Ibn Qunfudh. The other compilers do not know

anything about it.

2. What "Idāḥ al-Mushkil" deals with. It is a commentary on "al-Mughrib" by al-Muṭarrizī. While Qabāwa says: "Perhaps it is one of the commentaries on 'al-Jumal'"; and Kaḥḥāla says: "It is on grammar".
3. Editors of "al-Muqarrab" in pt. I, p. 17 say that "al-Sharḥ al-Kabīr" is "Sharḥ al-Muqarrab". This is incorrect because "al-Sharḥ al-Kabīr" which is also called "Aḥkām Ibn ʿUṣfūr" is one of the three commentaries by Ibn ʿUṣfūr on "Jumal al-Zajjājī".

The third chapter is the edition which deals with many points of Arabic grammar, with examples of correct usage.

In my edition I have followed this way:

1. I have copied the text carefully in my own handwriting, and I have done my best to present it in a good way in regard to vocalization and punctuation.
2. I have shown the difference among the manuscripts exactly as it is in regard to vocalization.
3. I have explained the words and expressions which I think are in need of explanation.
4. I have clarified the quotation

“ قَوْلِي ، قَوْلِي ”

by mentioning what comes before or after it in



"al-Muqarrab" when it is in need of clarity.

5. I have tried to give more explanations of the grammatical points by referring to other references.
6. I have mentioned the metre of the poetic grammatical examples.
7. I have given a brief definition to the proper names, and names of the cities that occur in the text.

Finally, and with respect to the years that occur within the whole thesis I have added the Christian date, and put it between two brackets when it is not mentioned by the reference.

## INTRODUCTION

Ibn ʿUṣfūr kept close to his teachers in al-Andalus until he had mastered Arabic and literature, then he began to teach.

Ibn Shākīr al-Kutubī says: "He was the most patient person, never wearying in his reading"; many confirmed this.

Al-Ghazzī says: "He was a leader in grammar, no one could keep up with him".

Ibn ʿUṣfūr became an outstanding scholar in Arabic and literature, and his compilations on these two subjects acknowledge that high position.

Al-Anṣārī al-Marrākushī says: "His 'Muqarrab' on grammar is a proof of his mastery of Arabic".

Al-Ghazzī says: " 'Al-Muqarrab' is a comprehensive work which caravans carried far and wide".

Ibn Saʿīd al-Mudliji says in his note on his teacher Ibn ʿUṣfūr: "I brought with me from Ifrīqiya the book 'al-Muqarrab' which is on grammar; it then was received with great pleasure and respect from every side".

Qabāwa says: " 'Al-Muqarrab' is the most famous

book of Ibn ʿUṣfūr; its fame spread in the East and West".

Abū Ḥayyān al-Andalusī says:

" 'Al-Mumtiʿ fī al-Ṣarf' is the best of what is compiled on this art in its arrangement, rectification, classification and making others understand".

Al-Anṣārī al-Marrākushī says: "Ibn ʿUṣfūr's compilation on morphology is great and useful".

Al-Ḥajj Khalīfa says: " 'Al-Mumtiʿ fī al-Ṣarf' is the best medium-sized book on morphology, rarely does one find a grammatical book which does not have some of its matters".

ʿAbd al-Qādir al-Baghdādī quotes from "Darāʾir al-Shiʿr" and "Sharḥ al-Idāḥ" in his famous work "Khizānat al-Adab".

Al-Ghubrīnī says: "Ibn ʿUṣfūr is worthy of having his statements preferred to those of other grammarians".

Ibn ʿUṣfūr was the most brilliant student of Abū ʿAlī al-Shalawbīn, but when he became independent and sat for teaching, al-Shalawbīn tried to lower his dignity. The following story confirms this:

Once the teacher Abū Jaʿfar al-Lablī had read to him the verse of Imru'u 'l-Qays:

هِيَ الْحُسُولُ بِجَانِبِ الْعَرْلِ  
 رَنْ مَدَّ يَدِي شَطْرًا شَطْلِي

He then asked his students: "What is the operative in this adverb?" meaning "رَنْ". They disagreed with each other. He said: "Enough, this verse was read to our teacher Abū ʿAlī al-Shalawbīn, and he asked us the same question, then he said to us: "When you go out ask that ignorant man - meaning Ibn ʿUṣfūr".

When we went out we all came to him in the mosque surrounded by a large group, talking about rare points of grammar. We did not dare to ask him because of his solemn appearance and impressive character, so we went away".

This high standing which Ibn ʿUṣfūr enjoyed overwhelmed the Islamic world in the East and West, so the judge Nāṣir al-Dīn Ibn al-Munayyir, judge of Alexandria, considered him the seal of the grammarians when he lamented him in these two verses:

رُسْنُ النَّحْوِ إِلَيْنَا الْمُرُورُ  
 عَنْهُ رُمِيَ الْمُؤَمِّنِيَّةُ الْبَطْلُ  
 بَدُّ النَّحْوِ عَلَيَّ وَكَفَرُ  
 قُلْ بِحَوِّ خَمِي النَّحْوِ عَلِي

But this wide reputation induced some of Ibn ʿUṣfūr's Andalusian contemporaries, and those who came after him to envy his great fame, so Ibn al-Zubayr says: "The teacher of Arabic has nothing to benefit from except for Arabic, and he is not qualified for anything else"; other grammarians did not agree with him.

Ibn Mālik defamed his knowledge, and sometimes ascribed to him ignorance and lack of accuracy.

Abū Ḥayyān decried Ibn ʿUṣfūr's imitation of the old scholars because of ignorance.

There are many scholars who criticized "al-Muqarrab" such as: Ibn Hishām, Ibn al-Ḥājj, Ibn al-Dā'i, Ibn al-Khazrajī in his compilation "al-Manhaj al-Muʿarrab fī al-Radd ʿalā al-Muqarrab", and Ḥazim al-Qarṭājannī in his book "Shadd al-Ziyār ʿalā Jaḥfalat al-Himār".

After that Ibn al-Azraq started to put down the value of Ibn ʿUṣfūr, and to assert that Ibn al-Dā'i put down the fame of Ibn ʿUṣfūr, then he recites:

بَضَائِعُ عَلَمٍ ، زُبَيْرُ الضَّيَاعِ النَّدْبِ ، قَدْ رُتِّتْ  
بِحِظٍّ ، مِدَّةَ التَّحْقِيقِ وَالْعِلْمِ ، مَوْفُورِ  
فَطَرَتْ عُقَابًا كَامِرًا ، زَوْ مَا تَرَى  
مَهَامِلَهُ قَدْ رُعِيَا جَنَاحَ زُبَيْرِ عَصْفُورِ

But all what is mentioned about Ibn ʿUṣfūr could not lower his standing in the history of Arabic grammar. Al-Maqqarī commented on those criticisms by saying that they are full of confusion, then he recites:

فَإِذَا تَعَبَ مِنْهُ يَخْشَى الشُّمْنَ نُورَهَا  
وَيَأْمُلُ أَنَّهُ يَأْتِي لَهَا بِضَرِيْبٍ

CHAPTER I

THE BIOGRAPHY OF IBN ʿUṢFŪR

AND

A BRIEF STATEMENT

ABOUT

THE POLITICAL AND CULTURAL INFLUENCES

THAT SURROUNDED HIS LIFE

Ibn 'Uṣfūr

597 - 669

1200 - 1271

Abū al-Ḥasan, 'Alī Ibn Mu'min Ibn Muḥammad Ibn 'Alī  
Ibn Aḥmad Ibn Muḥammad Ibn Aḥmad Ibn 'Umar Ibn 'Abd Allāh  
Ibn 'Uṣfūr al-Ḥadramī al-Ishbīlī, who is known as  
Ibn 'Uṣfūr. <sup>(1)</sup>

Al-Ghubrīnī a contemporary of Ibn 'Uṣfūr says:  
"Everyone who studied under Abū 'Alī al-Shalawbīn <sup>(2)</sup> in his  
country was commendable, and from my point of view the  
greatest of these were two men: The teacher Abū al-Ḥasan  
(meaning Ibn 'Uṣfūr) and the teacher Abū al-Ḥasan (sic)  
Ibn Abū al-Rabī' <sup>(3)</sup>. The more important of the two was the

1. This is how the name is mentioned in the MS.

"al-Muqarrab" which is in Süleymaniye/Laleli/3523.

Al-Ziriklī in "al-A'lam", 1st ed. says:

"'Alī b. Mūsā" instead of "Mu'min".

Brockelmann in "Tārīkh", pt. V, p. 366 says:

"Abū al-Ḥasan 'Alī b. Mu'min b. Muḥammad b. 'Uṣfūr  
Farḥūn al-Ishbīlī al-Ḥadramī".

Al-Anṣārī al-Marrākushī in "al-Dhayl", vol. V,  
pt. I, p. 413 says: "Ibn 'Abd Allāh b. Manẓūr b. 'Uṣfūr  
al-Ḥadramī".

2. 'Umar b. Muḥammad al-Azdī al-Shalawbīnī or  
al-Shalawbīn.

Al-Ziriklī, al-A'lam, 3rd ed.

3. 'Abd Allāh b. Aḥmad Abū al-Husayn Ibn Abū al-Rabī'  
al-Qurashī al-Umawī al-Ishbīlī.

Al-Suyūṭī, Bughyat al-Wuṣṭā, ed. Ibrāhīm, pt. II, p. 125.



teacher Abū al-Ḥasan Ibn ʿUṣfūr, and I do not think that there was anyone greater than him among the last of the teachers.

He brought together - may God have mercy upon him - memorizing, perfection, conception and eloquence. He memorized and understood what he memorized, and was able to express what he had in his mind, and this is the aim. But there are few who can unite all these".<sup>(1)</sup>

Ibn ʿUṣfūr ʿAlī Ibn Mu'min, the well-known esteemed scholar, bearer of the banner of Arabic in his time in al-Andalus, was born in Seville in the year 597 / 1200.<sup>(2)</sup> He studied Arabic and literature in al-Andalus until he had mastered them, having studied there under a group of great scholars. Of these were the teacher Abū ʿAlī al-Shalawbīn head of the grammarians in al-Andalus, and the teacher Abū al-Ḥasan al-Dabbāj Shaykh<sup>(3)</sup> of al-Andalus.

It was known that al-Shalawbīn and al-Dabbāj were among the most celebrated grammarians of the time of

- 
1. ʿUnwān al-Dirāya, p. 318.
  2. At the beginning of this year a frightful event, the great flood, occurred in Seville, the like of which had not been heard of before.  
ʿInān, Dawlat al-Islām fī al-Andalus (al-ʿAṣr III, pt. II) - ʿAṣr al-Muwahhidīn wa Inhiyār al-Andalus al-Kubrā, p. 256.
  3. ʿAlī b. Jābir al-Imām al-Ishbīlī al-Lakhmī al-Nahwī. Al-Suyūṭī, Bughyat al-Wuṣṭā, ed. Ibrāhīm, pt. II, p. 153.

Ibn ʿUṣfūr, so he acquired from them what others could not acquire.

Ibn ʿUṣfūr kept close to al-Shalawbīn for nearly ten years, during which he obtained much, till he completed with him the study of "Kitāb Sībawayh". He then began to teach in his country, teaching grammar for a while. After that a quarrel with his master took place which made him leave his native town, Seville, and travel throughout al-Andalus, staying in several towns and studying under many scholars.

Ibn Shākir al-Kutubī says: "He was the most patient person, never wearying in his reading"; many confirmed this.

Al-Ghazzi says: "He was a leader in grammar, no one could keep up with him".

He stayed some months in Jérez, Málaga, Lorca and Murcia where he taught the Qur'ān and grammar; many students came to him for study and acquiring benefit from his knowledge. There he dictated his commentaries on "al-Jumal", "al-Idāh", "Kitāb Sībawayh" and "al-Juzūliya"; he dictated all these from memory, the most useful commentaries of their kind.

This life of a travelling teacher helped Ibn ʿUṣfūr to keep in touch with many students of Arabic, and it was taken for granted that everyone who read under Ibn ʿUṣfūr was worthy of praise. The most outstanding student who

was influenced much by him was Abū Ḥayyān al-Andalusī.<sup>(1)</sup>  
 One of the best of all his students in knowledge, temper, kindness, leadership and dignity was the jurisprudent Abū Zakariyā al-Yifrānī.<sup>(2)</sup>

Later on he crossed the sea to Ifriqiya and stayed in Tūnis a little. Being close to al-Amīr Abū 'Abd Allāh Muḥammad Ibn Abū Zakariyā,<sup>(3)</sup> Ibn Abū Ḥafṣ he moved with him to Bijāya, where he stayed for a period of time.

He then returned to the capital of Ifriqiya and gathered great rewards from the Commander of the Faithful al-Mustansir bi 'Llāh, the forementioned Amīr, who read under Ibn 'Uṣfūr before the transfer of the emirate to him, and who considered Ibn 'Uṣfūr one of his closest companions.

On returning to his own country he again travelled throughout al-Andalus and visited Lorca. Then he moved to the west and passed over to al-Magħrib, staying in Salā.

At the invitation of the Ḥafṣid Caliph al-Mustansir bi 'Llāh he returned to Ifriqiya and settled

- 
1. Muḥammad b. Yūsuf al-Gharnāṭī, Athīr al-Dīn. Al-Ziriklī, al-A'lam, 3rd ed.
  2. Yaḥyā b. 'Alī. Al-Maqqarī, Nafḥ al-Tīb, vol. IV, p. 146.
  3. Yaḥyā b. 'Abd al-Wāḥid. Al-Ziriklī, al-A'lam, 3rd ed.

in Tūnis where he died in the year 669 / 1271. <sup>(1)</sup>

1. This biography is a summary taken from:

- ⊗ Al-Anṣārī al-Marrākushī, al-Dhayl, vol. V, pt. I, pp. 413-414.
- ⊗ Al-Baghdādī (Ismā'īl), Hadiyat al-ʿArifin, vol. I, p. 712.
- ⊗ Brockelmann, Tārīkh, pt. V, pp. 366-367.
- ⊗ Al-Ghazzī, Tashnīf al-Masāmiʿ, p. 45.
- ⊗ Al-Ghubrīnī, ʿUnwān al-Dirāya, pp. 317-319.
- ⊗ Ibn al-ʿImād al-Ḥanbalī, Shadharāt al-Dhahab, pt. V, pp. 330-331.
- ⊗ Ibn Qunfudh, al-Wafayāt, p. 331.
- ⊗ Ibn Shākir al-Kutubī, Fawāt al-Wafayāt, pt. II, pp. 184-185.
- ⊗ Ibn ʿUṣfūr:
  - \* Al-Mumtiʿ, pt. I, pp. 4-6.
  - \* Al-Muqarrab, pt. I, pp. 7-15.
- ⊗ Ibn al-Zubayr, Ṣilat al-Ṣila, pp. 142-143.
- ⊗ Kaḥḥāla, Muʿjam al-Mu'allifin.
- ⊗ Qabāwa, Ibn ʿUṣfūr wa 'l-Taṣrīf, pp. 43-62.
- ⊗ Al-Suyūṭī, Bughyat al-Wuʿā, p. 357.
- ⊗ Taṣkōprū Zade, Miftāḥ al-Saʿāda, pt. I, p. 141.
- ⊗ Troupeau, EI, n. ed., vol. III, p. 962.
- ⊗ Al-Ziriklī, al-Aʿlām, 3rd ed.

There are many different opinions about the year of his death, the place in which he died and the way in which he died:

Ibn Shākir al-Kutubī says: "Al-Shaykh Taqī al-Dīn Ibn Taymīya<sup>(1)</sup> claimed that Ibn 'Uṣfūr was pelted with bitter oranges in a drinking party until he died". This was in the year 669.

Al-Suyūṭī supports that story and says: "He died on 24th Dhū 'l-Qa'da in the year 663 (1264). They say also: 'In the year 669'".

Al-Anṣārī al-Marrākushī says: "He died at home in the old city of Tūnis on Saturday afternoon 24th Dhū 'l-Qa'da in the year 659 (1260), and was buried the same afternoon".

Al-Zarkashī says that on Sunday night 25th Dhū 'l-Qa'da in the year 669 the teacher, the grammarian Abū al-Ḥasan Ibn 'Uṣfūr died in Tūnis. The cause of his death was that one day Ibn 'Uṣfūr came upon the Sultan while he was sitting in Abū Fīhr's gardens in al-Qubba which overlooks the large watering trough. The Sultan then said to him boasting of his state: "Our state has become great!" Ibn 'Uṣfūr replied: "By us and the like".

---

1. Aḥmad b. 'Abd al-Ḥalīm.  
Al-Ziriklī, al-A'ḥlām, 3rd ed.

The Sultan kept this reply in his mind, and when Ibn 'Uṣfūr got up to go away the Sultan ordered some of his men to throw him fully dressed into the forementioned trough (that day was very cold), and not let him get out, pretending to play and joke.

When he came out he caught cold and a high fever from which he suffered for three days. Then he died, and was buried in the cemetery of Ibn Muḥannā near the cemetery of al-Shaykh Ibn Nafīs, to the east of Yantajmī gate one of the old city's gates. His grave is still to be found in Sūq al-Qumāsh, and the cemetery was at that time next to Jāmi' al-Zaytūna. <sup>(1)</sup>

Ibn Qunfudh says: "In the year 669 the teacher Abū al-Ḥasan 'Alī Ibn 'Uṣfūr, the grammarian was drowned in Tūnis".

Finally, editors of "al-Muqarrab" say: "The report of Ibn Maktūm <sup>(2)</sup> in the introduction of "al-Muqarrab" (MS.) is the most reliable and trustworthy, because of the proximity of Ibn Maktūm to the period of Ibn 'Uṣfūr, and because Ibn Maktūm studied under Abū Ḥayyān al-Andalusī, one of Ibn 'Uṣfūr's students.

- 
1. This summary is taken from:  
Tārīkh al-Dawlatayn al-Muwahḥidiya wa 'l-Ḥafṣiyya,  
p. 39.
  2. Aḥmad b. 'Abd al-Qādir.  
Al-Ziriklī, al-A'ḷām, 3rd ed.

The report says: 'Ibn 'Uṣfūr died in Tūnis on Saturday 24th Dhū 'l-Qa'da (A.H. 669) '".

From what preceded two points became clear:

1. The date of the death.
2. The cause of the death.

Regarding the first, the preponderant date is 669.

Concerning the second, two stories were narrated:

1. The story of the drinking party.
2. The story of the Sultan.

As for me I do not believe the story of the drinking party because:

Firstly - Ibn 'Uṣfūr is mentioned in many references as al-Shaykh, al-Imām, the virtuous man and the jurisprudent.

Secondly - It is unreasonable that such a professor as Ibn 'Uṣfūr was pelted with oranges in a drinking party, because it is known that he was a dignified esteemed scholar, highly respected and considered by others. The following story confirms this:

Once the teacher Abū Ja'far al-Lablī (Aḥmad Ibn Yūsuf) had read to him the saying of Imru'u 'l-Qays:

هَيِّ الْحَوْلَ بِجَانِبِ الْعَرْلِ      إِذْ لَا يَدْرِيكُمْ شَطْرُ شَطْلِي<sup>(1)</sup>

---

1. Dīwān, p. 236.

He then asked his students: "What is the operative in this adverb?" meaning "إِنْ". They disagreed with each other. He said: "Enough, this verse was read to our teacher Abū 'Alī al-Shalawbīn, and he asked us the same question".

At that time Abū al-Ḥasan Ibn 'Uṣfūr was skilled and had become independent and sat for teaching, and al-Shalawbīn was trying to lower his dignity. He (al-Shalawbīn) said to us: "When you go out ask that ignorant man" meaning Ibn 'Uṣfūr.

When we went out we all came to him in the mosque surrounded by a large group, talking about rare points of grammar. We did not dare to ask him because of his solemn appearance and impressive character, so we went away. (1)

In this case I agree with Qabāwa who says: "It is possible that the Sultan had fabricated and spread the story of the drinking party and the oranges among the people, to conceal the death of Ibn 'Uṣfūr because of his ugly joke. This story perhaps went on till it reached Ibn Taymīya and others.

If this is correct, Ibn 'Uṣfūr died because he was thrown into the water of the large trough, and because of this Ibn Qunfudh says: 'Abū al-Ḥasan Ibn 'Uṣfūr, the grammarian was drowned in Tūnis'".

---

1. Al-Maqqarī, Nafḥ al-Tīb, vol. II, pp. 209-210, 208.



It was known that Ibn 'Uṣfūr was also a poet, and here are two verses by him:

لَمَّا تَدَنَّنْتُ بِالتَّخْلِيطِ فِي كِبَرِي  
وَصَدَّتْ مَغْرِي بِرَشْفِ الرَّاحِ وَاللَّعْسِ  
أَيَقْنْتُ أَنَّ خَضَابَ الشَّيْبِ أَمْتَرُ لِي  
إِنَّهُ الْمَيَاضُ قَلِيلُ الْحَمْلِ لِلنَّاسِ<sup>(1)</sup>

Editors of "al-Muqarrab" say - according to what Ibn Maktūm mentioned - that Ibn 'Uṣfūr extemporized these two verses without preparation.

They say also: "Ibn al-Wardī<sup>(2)</sup> mentions that Ibn 'Uṣfūr used to dye his hair and beard with henna, and for this reason he composed these two verses".

Although Ibn 'Uṣfūr composed these two verses, I still think he was not so impious as would appear from his own verse.

When Ibn 'Uṣfūr died the judge Nāṣir al-Dīn Aḥmad Ibn Muḥammad who is known as Ibn al-Munayyir, judge of Alexandria, lamented him in these two verses:

أَمْسَدَ النَّحْوُ الْمِنَا الدُّوْلِي عَنْهُ أُمِيرُ الْمُؤْمِنِينَ الْبَطْلِ  
بَدَأَ النَّحْوُ عَلَيَّ وَكَسَدًا قُلْ بِحَوِّ هَتَمِ النَّحْوِ عَلَيَّ

1. They say also: رَأَيْتُ , بِشُرْبِ , وَرَحْتُ , بِالتَّفْرِيطِ .

2. 'Umar b. Muṣaffar.

Al-Ziriklī, al-A'lam, 3rd ed.

Ibn al-Azraq (Muḥammad Ibn 'Alī) recites in his book "Rawḍat al-A'ḷām" the previous verses thus:

نَقَلَ النَحْوَ إِلَيْنَا الشُّرُوكِي  
عَمْدَ أَمِيرِ الْمُؤْمِنِينَ الْبَظَلِ  
بَدَأَ النَحْوَ عَلَيَّ وَكَسَدَا  
(1) خَتَمَ النَحْوَ أَبْنَاءَ عَصْفُورٍ عَلَيَّ

---

1. Al-Maqqarī, Nafḥ al-Ṭīb, vol. II, pp. 701, 699.

A Brief Statement  
about  
the Political and Cultural Influences  
that surrounded the Life of  
Ibn ʿUṣfūr

Ibn ʿUṣfūr grew up in Seville which was at that time the centre of the Almohad government in al-Andalus. But when this immense state became weak because of the continuous quarrels surrounding the succession to the caliphate, Seville finally came in the year 643 / 1245 under the rule of the Ḥafṣids who separated Ifrīqiya from the Almohad state in the year 628 (1230), and made it independent under their own rule. In the year 647 / 1248 Seville fell to the Christians.

In regard to the cultural life no one denies the Almohads' care for culture, and the great efforts they made to nourish it. Their age was one of the richest in the history of al-Andalus and al-Maghrib in cultural movements, because of that scientific tendency which dominated most of the caliphs, and had a great effect on attracting well-known scholars, writers and thinkers to the Almohad court, both in Marrākush and Seville.

With regard to the Ḥafṣid state in which Ibn ʿUṣfūr was highly considered and respected all its rulers were highly educated, therefore they facilitated the coming of the Andalusians in crowds to Ifrīqiya and al-Maghrib, such as Abū Zakariyā' who brought a great number of

writers, scholars and men of letters, such as Ibn 'Uṣfūr and many others.

His son al-Mustanṣir bi 'Llāh was accustomed to sit with famous jurisprudents and men of letters, such as the traditionist Abū Bakr Ibn Sayyid al-Nās<sup>(1)</sup>, the teacher Ibn 'Uṣfūr, the eloquent clerk Abū 'Abd Allāh Ibn al-Abbār, Muḥammad Ibn 'Abd Allāh, and such professors. This showed his eagerness for learning and literature, and his appreciation of their men.

Besides all of these Seville the birthplace of Ibn 'Uṣfūr had flourished at the time of Banū 'Abbād 414-484 / 1023-1091, and remained for half a century the brilliant centre of literature, verse and prose in al-Andalus.

Seville became as well the most famous capital in the peninsula during the reign of the Almohads, not only for its sciences and arts but also for its buildings. It was known that its great mosque, " **المسجد الجامع** " the Congregational Mosque, came after the mosque of Cordova. That mosque was celebrated for its lofty minaret which remains one of the greatest Andalusian monuments.<sup>(2)</sup>

- 
1. Muḥammad b. Aḥmad al-Ishbīlī.  
Al-Ghubrīnī, 'Unwān al-Dirāya, p. 291.
  2. This brief statement is taken from:  
⊗ Ibn Qunfudh, al-Fārisiyya, pp. 27-29, 112-113, 123.

(continued)

On the whole, all the previous factors and events helped to form and build the character of Ibn ʿUṣfūr al-Ishbīlī, so it was not strange that he became known as the learned man, jurisprudent, grammarian, linguist, historian and poet.

---

Footnote 2 continued:

⊗ ʿInān, Dawlat al-Islām fī al-Andalus:

\* Al-ʿAṣr II - Duwal al-Ṭawāʾif, p. 433.

\* Al-ʿAṣr III, pt. II - ʿAṣr al-Muwaḥḥidīn wa Inhiyār al-Andalus al-Kubrā,  
pp. 68, 328, 471, 380, 486-487, 644-726

(الحركة الفكرية الأندلسية خلال العصر الموحدي).

CHAPTER II

THE WORKS OF IBN ʿUṢFŪR

Al-Shaykh al-Ghubrīnī says:

"The works of Abū al-Ḥasan (meaning Ibn ʿUṣfūr) - may God have mercy upon him - in Arabic are considered to be some of the best and the most dignified subjects and compilations".<sup>(1)</sup>

Ibn ʿUṣfūr left a considerable number of useful works. These are the following:

---

1. ʿUnwān al-Dirāya, p. 318.

## I- AL-AZHĀR

It is mentioned by:

- Al-Baghdādī (Ismā'īl) <sup>(1)</sup>
- Ibn Shākir al-Kutubī <sup>(2)</sup>
- Ibn 'Uṣfūr <sup>(3)</sup>
- Qabāwa <sup>(4)</sup>

In fact I have not found any book by Ibn 'Uṣfūr bearing this title.

- 
1. Hadiyat al-'Ārifīn, vol. I, p. 712.
  2. Fawāt al-Wafayāt, pt. II, p. 185.
  3. \* Al-Mumti', pt. I, p. 5.  
\* Al-Muqarrab, pt. I, p. 13.
  4. Ibn 'Uṣfūr wa 'l-Taṣrif, p. 49.



## II- DARĀ'IR AL-SHI'AR

It is mentioned by:

- Ibn 'Uṣfūr (1)
- Qabāwa (2)
- Sesen (3)

This work was printed in Cairo in the year 1980  
edited by Ibrāhīm Muḥammad.

- 
1. \* Al-Mumti', pt. I, p. 6:

الضرائر.

- \* Al-Muqarrab, pt. I, p. 15:

الضرائر الشعرية. Sum.

Al-Baghdādī quotes from it in "al-Khizāna".

2. Ibn 'Uṣfūr wa 'l-Taṣrīf, p. 52:

الضرائر: It is a book on poetic licences.

3. Nawādir al-Makhtūtāt, vol. I, p. 135:

ضرائر الشعر  
أوليه: الحمد لله ملء القلوب والضمائر.  
محمديه، رقم ٧/١٤٦٥ (كتبتها عبد القادر البغدادي  
سنة ١٠٧٦ هـ (١٦٦٥ م). ص ٢٦٩ إلى ٢٢٥ ب).

## III- AL-HILĀLIYA

It is mentioned by:

- ♣ Al-Baghdādī (Ismā'īl) <sup>(1)</sup>
- ♣ Al-Ghazzī <sup>(2)</sup>
- ♣ Ibn Qunfudh <sup>(3)</sup>
- ♣ Ibn Shākir al-Kutubī <sup>(4)</sup>
- ♣ Ibn 'Uṣfūr <sup>(5)</sup>
- ♣ Qabāwa <sup>(6)</sup>
- ♣ Al-Ziriklī <sup>(7)</sup>

1. Hadīyat al-ʿĀrifīn, vol. I, p. 712:

السيد.

2. Tashnīf al-Masāmiʿ, p. 45:

السيد.

3. Al-Fārisīya, p. 127:

Sum.

In this year - meaning 664 (1265) - the leader Hilāl one of al-Mustanṣir's great mawlās died. He was great in bravery, generosity, appreciating scholars, showing sympathy for the poor, modesty, loving others and kindness. He performed memorable deeds, so for him and in his name the teacher Ibn 'Uṣfūr composed "al-Hilālīya" on grammar.

4. Fawāt al-Wafayāt, pt. II, p. 185:

السيد.

5. \* Al-Mumtiʿ, pt. I, p. 6:

السيد.

- \* Al-Muqarrab, pt. I, p. 13:

السيد.

6. Ibn 'Uṣfūr wa 'l-Taṣrīf, p. 56:

السيد.

7. Al-Aʿlām, 3rd ed.

السيد.

IV- ĪDĀḤ AL-MUSHKIL

It is mentioned by:

- Brockelmann (1)
- Ibn ʿUṣfūr (2)
- Kaḥḥāla (3)
- Qabāwa (4)

- 
1. Tārīkh, pt. V, pp. 366, 247-248:  
Sum.

"Īdāḥ al-Mushkil" is a commentary on "al-Mughrib" by al-Muṭarrizī. "Al-Mughrib fī Tartīb al-Muʿrib" is a lexicon arranged under the first letter, and it is taken from al-Muṭarrizī's missing book "al-Muʿrib" which he compiled for jurists.

"Īdāḥ al-Mushkil" is to be found in the Ambrosian library (in Milan) under n. (153).

2. Al-Mumtiʿ, pt. I, p. 5:

Perhaps it is one of the commentaries on "al-Jumal".

3. Muʿjam al-Mu'allifīn:

شرح المعرب في النحو not finished.

4. Ibn ʿUṣfūr wa 'l-Taṣrīf, p. 49.

## V- INĀRAT AL-DAYĀJĪ

It is mentioned by:

- ⊙ Al-Baghdādī (Ismāʿīl) (1)
- ⊙ Al-Ghazzī (2)
- ⊙ Ibn Shākir al-Kutubī (3)
- ⊙ Ibn ʿUṣfūr (4)
- ⊙ Qabāwa (5)

I have not found any book bearing this title either by Ibn ʿUṣfūr or any other author.

- 
1. Hadiyat al-ʿĀrifīn, vol. I, p. 712.
  2. Tashnīf al-Masāmiʿ, p. 45.
  3. Fawāt al-Wafayāt, pt. II, p. 185.
  4. \* Al-Mumtiʿ, pt. I, p. 5:  
Perhaps it is a commentary on "al-Idāh".  
\* Al-Muqarrab, pt. I, p. 14.
  5. Ibn ʿUṣfūr wa 'l-Taṣrif, p. 49:  
Perhaps it is one of the commentaries on "Jumal al-Zajjāji".

## VI- AL-KAWKAB AL-SĀ'IR

It is mentioned by:

- Brockelmann <sup>(1)</sup>
- Ibn 'Uṣfūr <sup>(2)</sup>
- Qabāwa <sup>(3)</sup>
- Sayyid <sup>(4)</sup>

- 
1. Tārīkh, pt. V, p. 367:

منظومة في النجوم , with a commentary by Ṣadaqa b. Nāṣir b. Rāshid al-Ḥanbalī. He compiled it in the year 1016 / 1607: Mashhad 12/30 n. 106.

2. Al-Mumti', pt. I, p. 6:

منظومة في النجوم .

3. Ibn 'Uṣfūr wa 'l-Taṣrīf, p. 56:

منظومة في النجوم .

4. Fihrist al-Makhtūṭāt (1936 - 1955), pt. II, p. 271:

الكوكب السائر (منظومة في النجوم)  
أولها بعد البسملة :  
أَقُولُ بَعْدَ حَمْدِ ذِي الْجَلَالِ ثُمَّ صَلَاتِيْهِ لِيْذِي الْكَمَالِ

- A copy written in Maghribī script, completed on Tuesday at the beginning of Ṣafar in the year 1249 (1833). It comprises (4) folios and its lines are different in number.

15x22 cent.

[ 5758 ]

## VII- AL-MIFTĀḤ

It is mentioned by:

- ⊙ Al-Baghdādī (Ismāʿīl) <sup>(1)</sup>
- ⊙ Al-Ghazzī <sup>(2)</sup>
- ⊙ Ibn Qunfudh <sup>(3)</sup>
- ⊙ Ibn Shākir al-Kutubī <sup>(4)</sup>
- ⊙ Ibn ʿUṣfūr <sup>(5)</sup>
- ⊙ Al-Ziriklī <sup>(6)</sup>

I have not found any book called "al-Miftāḥ" by Ibn ʿUṣfūr.

- 
1. Hadīyat al-ʿArifīn, vol. I, p. 712.
  2. Tashnīf al-Masāmiʿ, p. 45.
  3. Al-Wafayāt, p. 331.
  4. Fawāt al-Wafayāt, pt. II, p. 185.
  5. \* Al-Mumtiʿ, pt. I, p. 6.  
\* Al-Muqarrab, pt. I, p. 13.
  6. Al-Aʿlām, 3rd ed.

## VIII- MUKHTAṢAR AL-GHURRA

It is mentioned by:

- ⊙ Al-Ghazzī (1)
- ⊙ Ibn Shākir al-Kutubī (2)
- ⊙ Ibn ʿUṣfūr (3)
- ⊙ Qabāwa (4)

I have not found any work by Ibn ʿUṣfūr bearing this title "Mukhtasar al-Ghurra".

- 
1. Tashnīf al-Masāmiʿ, p. 45.
  2. Fawāt al-Wafayāt, pt. II, p. 185.
  3. \* Al-Mumtiʿ, pt. I, p. 6.  
\* Al-Muqarrab, pt. I, p. 14.
  4. Ibn ʿUṣfūr wa 'l-Taṣrīf, p. 53.

## IX- MUKHTAṢAR AL-MUḤSIBA

It is mentioned by:

- ♣ Al-Ghazzī (1)
- ♣ Al-Ḥājj Khalīfa (2)
- ♣ Ibn al-Imād al-Ḥanbalī (3)
- ♣ Ibn Shākir al-Kutubī (4)
- ♣ Ibn 'Uṣfūr (5)
- ♣ Qabāwa (6)
- ♣ Al-Suyūṭī (7)
- ♣ Taşköprü Zade (8)

1. Tashnīf al-Masāmi', p. 45:

مختصر المحتجب.

2. Kashf al-Zunūn, vol. II, p. 1612:

Sum.

المحتجب في النحو is by Ibn Bābashād Ṭāhir b. Aḥmad the grammarian who died in the year 469 (1076); he has also a commentary on it.

Ibn 'Uṣfūr abridged المحتجب.

3. Shadharāt al-Dhahab, pt. V, p. 331:

مختصر المحتجب.

4. Fawāt al-Wafayāt, pt. II, p. 185:

مختصر المحتجب.

5. \* Al-Mumti', pt. I, p. 6:

مختصر المحتجب.

- \* Al-Muqarrab, pt. I, p. 14:

مختصر المحتجب.

6. Ibn 'Uṣfūr wa 'l-Taṣrīf, p. 53:

(sic) مختصر المحتجب.

7. Bughyat al-Wu'ā, p. 357:

مختصر المحتجب.

8. Miftāḥ al-Sa'āda, pt. I, p. 141:

(continued)



---

Footnote 8 continued:

- مختصر المحتجب
- كَفَامٌ : أَهْمَسَهُ : Made him satisfied.
- كَفَانِي : إِهْمَسَنِي : Made me satisfied.
- Aqrab al-Mawārid.

X- AL-MUMTI<sup>6</sup> FĪ AL-TAṢRĪF

It is mentioned by:

- ⊙ Al-Anṣārī al-Marrākushī (1)
- ⊙ Al-Baghdādī (Ismāʿīl) (2)
- ⊙ Brockelmann (3)
- ⊙ Al-Ghazzī (4)
- ⊙ Al-Ḥājj Khalīfa (5)
- ⊙ Ibn al-ʿImād al-Ḥanbalī (6)
- ⊙ Ibn Qunfudh (7)
- ⊙ Ibn Shākir al-Kutubī (8)
- ⊙ Ibn ʿUṣfūr (9)

- 
1. Al-Dhayl, vol. V, pt. I, p. 414:  
His compilation on morphology is great and useful.
  2. Hadiyat al-ʿĀrifīn, vol. I, p. 712.
  3. Tārīkh, pt. V, p. 367:  
الممتع في الصرف : Abū Ḥayyān admired it to such  
a degree that he always had it with him:  
Damad Zade 1748 (1721); Dimashq ʿUmūmiya 2004.
  4. Tashnīf al-Masāmiʿ, p. 45.
  5. Kashf al-Ẓunūn, vol. II, p. 1822:  
It is the best medium-sized book on morphology.  
Rarely does one find a grammatical book which does  
not have some of its matters.
  6. Shadharāt al-Dhahab, pt. V, p. 331.
  7. Al-Wafayāt, p. 331.
  8. Fawāt al-Wafayāt, pt. II, p. 185.
  9. \* Al-Mumtiʿ, pt. I, pp. 7-9:  
Sum.

Abū al-Ḥasan compiled the book "al-Mumtiʿ"  
(continued)

• Ibn al-Zubayr (10)

• Kaḥḥāla (11)

Footnote 9 continued:

and presented it to al-Amīr Abū Bakr  
 ʿAbd Allāh b. Abū al-Aṣḡagh, ruler of Ronda for  
 Ibn Hūd.

Ibn ʿUṣfūr in this book explains the matters  
 of al-ṣarf in detail, and supports that  
 explanation with reasons, proofs and grammatical  
 examples. Therefore it is one of his famous books,  
 and one of the best expanded books on al-ṣarf; it  
 is rare even to find a book by a modern scholar  
 which does not have its matters.

Abū Ḥayyān the grammarian admired it very  
 much, preferred it to other books and always had  
 it with him because it is as he says: "The best of  
 what is compiled on this art in its arrangement,  
 rectification, classification and making others  
 understand". Abū Ḥayyān made on it many important  
 comments, then he abridged it in a book called  
 "al-Mubdiʿ fī al-Taṣrīf".

The copies of "al-Mumtiʿ" are:

- (a) A copy in Fayḍ Allāh library in Istanbul,  
 under n. 2052.
- (b) A copy in Murād Mullā library in Istanbul.
- (c) A copy in Khizānat Shaykh al-Islām ʿĀrif Ḥikmat  
 in al-Madīna al-Munawwara, under n. 48.
- (d) A copy in the library of al-Qarawīyīn.

\* Al-Muqarrab, pt. I, pp. 11, 12:

Finally "al-Mumtiʿ" was printed in two parts in  
 Aleppo in the year 1390 / 1970, edited by Qabāwa.

10. Ṣilat al-Ṣila, p. 143.

11. \* Muʿjam al-Mu'allifin.

\* Al-Muntakhab, p. 58.

- ⊙ Qabāwa (12)
- ⊙ Sayyid (13)
- ⊙ Al-Suyūṭī (14)
- ⊙ Taşköprü Zade (15)
- ⊙ Troupeau (16)
- ⊙ Al-Ziriklī (17)

- 
- 12. Ibn ʿUṣfūr wa 'l-Taṣrīf, p. 55.
  - 13. Fihris al-Makḥṭūṭāt al-Muṣawwara, pt. I, p. 402:  
Two photocopies of the copy in Fayḍ Allāh library,  
under ns. 19, 20.
  - 14. Bughyat al-Wuṣṭā, p. 357.
  - 15. Miftāḥ al-Saʿāda, pt. I, p. 141.
  - 16. EI, n. ed., vol. III, p. 962.
  - 17. Al-Aḥlām, 3rd ed.

## XI- AL-MUQARRAB FĪ AL-NAHW

It is mentioned by:

- ♣ Al-Anṣārī al-Marrākushī (1)
- ♣ ʿAbd al-Ḥamīd (2)
- ♣ Al-Baghdādī (Ismāʿīl) (3)
- ♣ Brockelmann (4)
- ♣ Dār al-Kutub (5)
- ♣ Al-Ghazzī (6)

- 
1. Al-Dhayl, vol. V, pt. I, p. 414:  
His "Muqarrab" on grammar is a proof of his mastery of Arabic.
  2. Miftāḥ al-Kunūz al-Khafiya, vol. I, p. 174, n. 1612.
  3. Hadīyat al-ʿĀrifīn, vol. I, p. 712.
  4. Tārīkh, pt. V, pp. 366-367:  
Topkapı Saray 2199 (see: RSO 728 IV) 2261;  
Atif Efendi 2621 (see: 493 V MFO); Aşir Efendi  
1071 A (see: 516 V MFO); Āṣafiya 2/1658 n. 68  
(al-Muqaddima); Aḥmad Taymūr Pāshā, Majallat  
al-Majmaʿ al-ʿilmī al-ʿArabī in Damascus 3/341; Patna  
1/174 n. 1612; Yeni Cami 1107; Cairo Awwal 4/113;  
Bankipore 2090.

He - meaning Ibn ʿUṣfūr - has a commentary on "al-Muqarrab" entitled "al-Muthul": Aşir Efendi 1071 B. There is a commentary on it as well by an unknown person written in the year 748 / 1337: Jāmiʿ al-Qarawīyīn in Fās 1187.

Abū Ḥayyān Muḥammad b. Yūsuf al-Gharnāṭī (who died in the year 745 / 1344) abridged it in a book entitled: "Taqrīb al-Muqarrab": Paris 4815.

5. Qā'ima Bibliyōghrāfiya, p. 35:  
المقرب الصغير في النحو - 4951 al-Maghāribā.
6. Tashnīf al-Masāmiʿ, p. 45:

(continued)

- ⊙ Al-Ghubrīnī (7)
- ⊙ Al-Hājj Khalīfa (8)
- ⊙ Ibn al-Imād al-Ḥanbalī (9)
- ⊙ Ibn Shākir al-Kutubī (10)
- ⊙ Ibn Uṣfūr (11)
- ⊙ Al-Jubūrī (12)

Footnote 6 continued:

Sum.

It is a comprehensive work which caravans carried far and wide. Ibn Uṣfūr commented on it but did not finish it.

7. Unwān al-Dirāya, p. 318:  
It is an excellent book.
8. Kashf al-ẓunūn, vol. II, p. 1805:  
المقرب في النحى.
9. Shadharāt al-Dhahab, pt. V, p. 331.
10. Fawāt al-Wafayāt, pt. II, p. 185:  
They say that all its definitions are taken from "al-Juzūliya".
11. \* Al-Mumtiʿ, pt. I, p. 6:  
Sum.  
Bahā' al-Dīn Muḥammad b. Ibrāhīm al-Naḥḥās and Tāj al-Dīn Aḥmad b. Uṭhmān al-Turkumānī commented on it; and some modern scholars have many comments on it. This book was printed in Baghdād edited by al-Jawārī and al-Jubūrī.
- \* Al-Muqarrab, pt. I, p. 22:  
Sum.  
Al-Amīr Abū Zakariyā ordered Ibn Uṣfūr to compile this book.
12. Fihris al-Makḥṭūṭāt al-ʿArabiya, pt. III, pp. 351, 352:  
N. [ 1429 ].

- Kāẓimī (13)
- Al-Ma'ālūf (14)
- Al-Maqqarī (15)
- Aḥmad; Nadwī (16)
- Al-Mihī; al-Biblāwī (17)
- Qabāwa (18)

13. Fihrist Kutub 'Arabi-Fārisi wa Urdu, vol. II, p. 1658:  
68 - *مقام ابن عسك*.
14. Majallat al-Majma' al-'Ilmi al-'Arabi, vol. III, pt. XI, p. 341:  
Al-Ma'ālūf mentions it under the title:  
"Khazā'in al-Kutub al-'Arabiya - min Nafā'is al-Khizāna al-Taymūriya".
15. Nafḥ al-Ṭib, vol. III, p. 184:  
I brought with me from Ifriqiya the book "al-Muqarrab" which is on grammar; it then was received with great pleasure and respect from every side.
16. Catalogue of the Arabic and Persian Manuscripts, vol. XX, p. 104:  
N. 2090. A rare work on grammar.
17. Fihrist al-Kutub al-'Arabiya, pt. IV, p. 113:  
Two copies: 459; 79.
18. Ibn 'Uṣfūr wa 'l-Taṣrīf, p. 53:  
*المُفَرَّبُ فِي النَحْوِ*. Sum.  
It is the most famous book of Ibn 'Uṣfūr; its fame spread in the East and West. There were two books entitled "al-Muqarrab fī al-Naḥw" before Ibn 'Uṣfūr: One of them is by al-Mubarrad and he has a commentary on it, and the other is by Ibn Hishām Muḥammad b. Aḥmad al-Lakhmī al-naḥwī who died in the year 570 (1174).

- ⊙ Rescher (19)
- ⊙ Sayyid (20)
- ⊙ Al-Suyūṭī (21)
- ⊙ Seşen (22)
- ⊙ Taşköprü Zade (23)
- ⊙ Troupeau (24)
- ⊙ Al-Ziriklī (25)

19. \* MFO, vol. V, fasc. II, p. 493:  
2621: K. el-muqarrib fī 'nnaḥw.

In the same reference and on page (516)  
there is:

1071: a) K. el-muqarrib.

b) K. el-maṭal (sic) ʿalā K. el-muqarrib.

- \* RSO, vol. IV, p. 728:

Under the title:

"Arabische Handschriften Des Top Kapu Seraj" there  
is:

120) 2199. K. el-muqarrib fī 'nnaḥw.

121) 2261. Id.

20. Fihris al-Makḥṭūṭāt al-Muṣawwara, pt. I, p. 398:

166 - A photocopy of: Aḥmad III 2261.

167 - A photocopy of: Dār al-Kutub 1990 naḥw.

168 - A photocopy of: Fayḍ Allāh 2206 (sic).

169 - Another copy of the previous one.

170 - A photocopy of: Dār al-Kutub 459 naḥw.

21. Bughyat al-Wuṣṣā, p. 357.

22. Nawādir al-Makḥṭūṭāt, vol. I, pp. 135, 136:  
Corum, n. 2752.

23. Miftāḥ al-Saʿāda, pt. I, pp. 141, 196.

24. EI, n. ed., vol. III, p. 962:  
K. al-Muqarrib fī 'l-naḥw.

25. Al-Aʿlām, 3rd ed.



In regard to the libraries in Turkey I heard that a change had happened to them in connection with combination and attachment to Süleymaniye library.

To make sure of this I sent a letter to Professor Dr. Jale Baysal, who specializes in library science at Istanbul University, asking her for details. Here is her reply:

T.C.

Istanbul Üniversitesi  
Edebiyat Fakültesi  
Kütüphanecilik Bölümü  
Fen Fak.PTT, İstanbul

May 14, 1979

Miss Fathieh Tawfiq Salah  
Ada Lewis House  
1 Dalmeny Avenue  
London N7 OLD, England

Dear Miss Salah,

In reply to your letter of April 24, 1979, I have applied to the Süleymaniye Library in Istanbul. Since you have been doing a doctoral study, taking into consideration of the topic of your thesis, I have thought that you might need a more detailed information about some of our libraries, the manuscript collections of which are either combined or attached to the Süleymaniye Library in Istanbul.

Enclosed I am sending you three publications, the smallest one being a guide on the libraries in Istanbul and others giving information about our richest manuscript library, that is the Süleymaniye Library. You will notice that the last two publications mention about the libraries of Murat Molla, Yeni Cami, etc. as indicated on your letter.

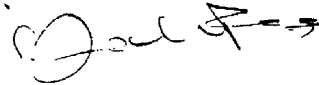
Briefly, I wish to add that on March 3, 1924 the "Law on the Centralization of Education" was issued in Turkey and in relation with this law, the collections of our old foundation(vakıf) libraries have gone under the control of the Ministry of Education. Another law was also issued in 1927 which made it obligatory to transfer the collections of some of the religious institutions (tekke and zaviye as we say) to the Ministry above. These were the attempts to collect

-2-

the valuable manuscript collections in better organized libraries where they could be kept and evaluated better. Süleymaniye Library has become the center organized to this effect since 1924 during the Republican Period. The collection and organisation of these materials continue and presently Süleymaniye Library is attached not to the Ministry of Education but to the Ministry of Culture.

I hope that I have answered your questions satisfactorily. If you need more help that I can offer, please do not hesitate to write again.

Yours sincerely,



Dr. Jale Baysal  
Professor  
Head of the Department  
of Library Science,  
Istanbul

Later on I found myself obliged to go to Istanbul to look into the works of Ibn ʿUṣfūr which I had read about in several references, and to photocopy what I was in need of. So in July 1979 I went there and saw the manuscript collections of many libraries preserved in Süleymaniye library, such as Şehid Ali Paşa, Laleli, Yeni Cami, Aşir Efendi, Beşir Ağa Eyyüb and many others.

In Istanbul I had the chance to look into all the copies of "al-Muqarrab" which are mentioned before besides the following:

- ☉ 6390 - Beyazit Umumi.
- ☉ 2026 - Feyzullah.
- ☉ 3523 - Süleymaniye/Laleli.
- ☉ 2527 - Süleymaniye/Şehid Ali Paşa.
- ☉ 1107 - Süleymaniye/Yeni Cami:

I photocopied this manuscript in order to help me in investigating  
"al-Muthul ʿalā Kitāb al-Muqarrab", the subject of my thesis.

In Süleymaniye library I asked for the manuscript 1071/Aşir Efendi and found that it comprises two books without mentioning A or B. To my surprise I realized that the first book is not "al-Muqarrab", but a book by Ibn Mālik al-Andalusī because at the end of it (p. b 105) the following is written:

توفي مؤلفه إمام عصره وفريد دهره  
 جمال الدين أبو عبد الله  
 محمد بن عبد الله بن عبد الله بن مالك الطائي  
 الجبالي الأندلسي - رحمه الله - بمشقه الشام الحروية  
 لاثنتي عشرة ليلة خلت من شعبان  
 سنة اثنى عشر وسبع وستمائة (١٢٧٢) ، وفيه جيل  
 الصالحية .

What made the authors call this book "al-Muqarrab"  
 is that on the title page there is:

كتاب  
 المقرَّب في النحو  
 وإليهم  
 كتاب المثل على المقرَّب  
 لأبيه عصفور رحمه الله

From my point of view the thing that brought these  
 two books together is that the copyist

‘Abd Allāh Ibn ‘Abd al-‘Azīz Ibn ‘Abd al-Raḥmān  
 al-Raldawī wrote them both in his own handwriting.

XII- AL-MUQNI<sup>c</sup>

It is mentioned by:

- Brockelmann. (1)
- Ibn 'Uṣfūr (2)
- Qabāwa (3)

- 
1. Tārīkh, pt. V, p. 366:  
Jāmi<sup>c</sup> al-Qarawīyīn in Fās 1195.
  2. Al-Mumti<sup>c</sup>, pt. I, p. 6.
  3. Ibn 'Uṣfūr wa 'l-Taṣrīf, p. 55.

## XIII- AL-SĀLIF WA 'L-ʿIDHĀR

It is mentioned by:

- Al-Baghdādī (Ismāʿīl) (1)
- Al-Ghazzī (2)
- Ibn Shākir al-Kutubī (3)
- Ibn ʿUṣfūr (4)
- Qabāwa (5)
- Al-Ziriklī (6)

I have not found any book bearing this title.

---

1. Hadiyat al-ʿĀrifīn, vol. I, p. 712:

الالف والعزراء .

2. Tashnīf al-Masāmiʿ, p. 45:

مفاخرة الف والعزراء .

3. Fawāt al-Wafayāt, pt. II, p. 185.

4. \* Al-Mumtiʿ, pt. I, p. 5.

\* Al-Muqarrab, pt. I, p. 14.

5. Ibn ʿUṣfūr wa 'l-Taṣrīf, p. 50.

6. Al-Aʿlām, 3rd ed.

XIV- SARIQĀT AL-SHU<sup>ʿ</sup>ARĀ'

It is mentioned by:

- Al-Ghazzī (1)
- Ibn Shākir al-Kutubī (2)
- Ibn ʿUṣfūr (3)
- Qabāwa (4)
- Al-Ziriklī (5)

I have not found anything about this book.

- 
1. Tashnīf al-Masāmiʿ, p. 45.
  2. Fawāt al-Wafayāt, pt. II, p. 185.
  3. \* Al-Mumtīʿ, pt. I, p. 6.  
\* Al-Muqarrab, pt. I, p. 15.
  4. Ibn ʿUṣfūr wa 'l-Taṣrīf, p. 50.
  5. Al-Aʿlām, 3rd ed.



XV- SHARH AL-ASHĠĀR AL-SITTA

It is mentioned by:

- ♣ Al-Baghdādī (Ismāġīl) (1)
- ♣ Al-Ghazzī (2)
- ♣ Al-Ĥajj Khalīfa (3)
- ♣ Ibn al-Ġimād al-Ĥanbalī (4)
- ♣ Ibn Shākir al-Kutubī (5)
- ♣ Ibn Uṣfūr (6)
- ♣ Qabāwa (7)
- ♣ Al-Suyūṭī (8)
- ♣ Taṣkōprü Zade (9)

- 
1. Hadīyat al-Ġarīfīn, vol. I, p. 712:

شرح أشعار الستة .

2. Tashnīf al-Masāmiġ, p. 45.

3. Kashf al-Ẓunūn, vol. II, p. 1041:

شرح أشعار الستة .

4. Shadharāt al-Dhahab, pt. V, p. 331.

5. Fawāt al-Wafayāt, pt. II, p. 185.

6. \* Al-Mumtiġ, pt. I, p. 6:

It is a commentary on the Dīwāns of the six poets.

- \* Al-Muqarrab, pt. I, p. 14.

7. Ibn Uṣfūr wa 'l-Taṣrīf, pp. 50-51:

Ibn Uṣfūr did not finish it. It is a commentary on the Dīwāns of the six poets: Imru'u 'l-Qays, al-Nābigha, Zuhayr, Ġalqama, Tarafa and Ġantara.

8. Bughyat al-Wuġā, p. 357.

9. Miftāḥ al-Saġāda, pt. I, p. 141.

XVI- SHARḤ DĪWĀN AL-MUTANABBĪ

It is mentioned by:

- ⦿ Al-Baghdādī (Ismāʿīl) (1)
- ⦿ Al-Ghazzī (2)
- ⦿ Ibn Shākir al-Kutubī (3)
- ⦿ Ibn ʿUṣfūr (4)
- ⦿ Kaḥḥāla (5)
- ⦿ Qabāwa (6)
- ⦿ Al-Ziriklī (7)

---

1. \* Hadiyat al-ʿĀrifīn, vol. I, p. 712.

\* Idāḥ al-Maknūn, vol. I, p. 527.

2. Tashnīf al-Masāmiʿ, p. 45:

شرح المتنبي .

3. Fawāt al-Wafayāt, pt. II, p. 185:

شرح المتنبي .

4. \* Al-Mumtiʿ, pt. I, p. 6.

\* Al-Muqarrab, pt. I, p. 14.

5. Muʿjam al-Mu'allifīn.

6. Ibn ʿUṣfūr wa 'l-Taṣrif, p. 52.

7. Al-Aʿlām, 3rd ed.

شرح المتنبي .

XVII- SHARH AL-HAMĀSA

It is mentioned by:

- ⊙ Al-Ghazzī (1)
- ⊙ Ibn Shākir al-Kutubī (2)
- ⊙ Ibn ʿUṣfūr (3)
- ⊙ Qabāwa (4)
- ⊙ Al-Ziriklī (5)

---

1. Tashnīf al-Masāmiʿ, p. 45.

2. Fawāt al-Wafayāt, pt. II, p. 185.

3. \* Al-Mumtiʿ, pt. I, p. 6.

\* Al-Muqarrab, pt. I, p. 15:

شرح ديوان الحماسة .

4. Ibn ʿUṣfūr wa 'l-Taṣrif, p. 52:

Ibn ʿUṣfūr did not finish it. It is a commentary on "Dīwān al-Hamāsa" which Abū Tammām selected.

5. Al-Aʿlām, 3rd ed.

XVIII- SHARḤ AL-ĪDĀḤ

It is mentioned by:

- ⊙ Al-Ghubrīnī (1)
- ⊙ Ibn 'Uṣfūr (2)
- ⊙ Ibn al-Zubayr (3)
- ⊙ Qabāwa (4)
- ⊙ Ṣeṣen (5)
- ⊙ Troupeau (6)

- 
1. 'Unwān al-Dirāya, p. 318.
  2. Al-Mumti', pt. I, p. 6:  
Sharḥ al-Īdāḥ by Abū 'Alī al-Fārisī.
  3. Ṣilat al-Ṣila, p. 142.
  4. Ibn 'Uṣfūr wa 'l-Taṣrīf, p. 51:  
Sum.

Al-Īdāḥ is a book on grammar by  
Abū 'Alī al-Fārisī. Ibn 'Uṣfūr commented on it, and  
al-Baghdādī quotes from this commentary in  
"al-Khizāna". Perhaps this book is  
"Inārat al-Dayājī".

5. Nawādir al-Makḥṭūṭāt, vol. I, p. 135:

شرح الإيضاح لأبي علي الفارسي  
أولاه: قول أبي علي الكلام يأتلف منه ثلاثه أشياء..  
نوشهر، رقم ٢٢٩ / ٦ (منتخبات منه). كتبت سنة  
٧٤٦ هـ (١٢٤٥ م). من ٢٨٤ إلى ٢٨٤، قول مع الأصل).

6. EI, n. ed., vol. III, p. 962.

XIX- SHARH AL-JUMAL LI 'L-ZAJJĀJĪ

It is mentioned by:

- ⊙ Al-Anṣārī al-Marrākushī (1)
- ⊙ Al-Baghdādī (Ismaʿīl) (2)
- ⊙ Brockelmann (3)
- ⊙ Al-Ghubrīnī (4)
- ⊙ Al-Ḥājj Khalīfa (5)
- ⊙ Ibn al-ʿImād al-Ḥanbalī (6)
- ⊙ Ibn Shākir al-Kutubī (7)
- ⊙ Ibn ʿUṣfūr (8)
- ⊙ Ibn al-Zubayr (9)
- ⊙ Kaḥḥāla (10)

- 
1. Al-Dhayl, vol. V, pt. I, p. 414.
  2. Hadiyat al-ʿArifin, vol. I, p. 712:  
شرح تارئة على الجمل الصغيرة في النحو.
  3. Tārīkh, pt. II, p. 174:  
Leiden 43; Ambrosian 154; al-Taymūriya (see Majallat al-Majmaʿ al-ʿIlmī al-ʿArabi 3: 341).
  4. ʿUnwān-al-Dirāya, p. 318.
  5. Kashf al-Ẓunūn, vol. I, p. 603:  
شرح تارئة.
  6. Shadharāt al-Dhahab, pt. V, p. 331:  
تارئة (sic) شرح على الجمل.
  7. Fawāt al-Wafayāt, pt. II, p. 185.
  8. \* Al-Mumtiʿ, pt. I, p. 6:  
شرح الجمل للزجاجي: الكبير، والأوسط، والصغير.  
\* Al-Muqarrab, pt. I, p. 13.
  9. Ṣilat al-Ṣila, p. 142.
  10. Muʿjam al-Mu'allifin.

- ⊙ Al-Ma<sup>c</sup>lūf (11)
- ⊙ Mansūr (12)
- ⊙ Al-Maqqarī (13)
- ⊙ Qabāwa (14)
- ⊙ Sayyid (15)
- ⊙ Al-Suyūṭī (16)
- ⊙ Sesen (17)

11. Majallat al-Majma<sup>c</sup> al-‘Ilmī al-‘Arabī, vol. III, pt. XI, p. 341:

Al-Ma<sup>c</sup>lūf mentions it under the title:

"Khazā'in al-Kutub al-‘Arabīya - min Nafā'is al-Khizāna al-Taymūriya".

12. Fihris Makhtūtāt, p. 277:  
N. 4192.

13. Nafḥ al-Ṭib, vol. III, p. 184.

14. Ibn ‘Uṣfūr wa ‘l-Taṣrīf, pp. 51-52:

شرح الجمل. Sum.

"Al-Jumal" is a famous book on grammar. Ibn ‘Uṣfūr commented on it three times:

- The first is "al-Sharḥ al-Kabīr" which is also called "Aḥkām Ibn ‘Uṣfūr". It is a long detailed commentary. Abū Ḥayyān the grammarian abridged it and called it "al-Mawfūr min Sharḥ Ibn ‘Uṣfūr".
- The second is "al-Sharḥ al-Awsat".
- The third is "al-Sharḥ al-Ṣaghīr".

15. \* Fihrist al-Makhtūtāt (1936 - 1955), pt. II, p. 60:

شرح كتاب الجمل لأبي القاسم الزجاجي. N. [6398 H].

- \* Fihris al-Makhtūtāt al-Muṣawwara, pt. I, p. 386:

70 - A photocopy of: Yeni Cami 1073.

71 - A photocopy of: Al-Taymūriya 332 naḥw.

16. Bughyat al-Wu<sup>c</sup>ā, p. 357:

مدرسة مشروح على الجمل.

17. Nawādir al-Makhtūtāt, vol. I, p. 135:

(continued)

- ⦿ Tašköprü Zade (18)
- ⦿ Troupeau (19)
- ⦿ Al-Ziriklī (20)

Footnote 17 continued:

الشرح الكبير على الجمل لأبي القاسم الزجاجي  
أولم: إله قال قائل رأي شيء انفردت الأسماء ..  
نومشهر ، رقم ٥ / ٢٢٩ (منتخبات منه . كتبت سنة  
١٢٦٦ هـ (١٨٥٠ م) . من ١ آ إلى ٤٥ ب . قوبل مع الأصل).

18. Miftāḥ al-Saʿāda, pt. I, p. 141:

. ثلاثة مشروح على الجمل

19. EI, n. ed., vol. III, p. 962.

20. Al-Aʿlām, 3rd ed.

XX- SHARH KITĀB SĪBAWAYH

It is mentioned by:

- ⊙ Al-Anṣārī al-Marrākushī (1)
- ⊙ Ibn ʿUṣfūr (2)
- ⊙ Ibn al-Zubayr (3)
- ⊙ Qabāwa (4)
- ⊙ Troupeau (5)

---

1. Al-Dhayl, vol. V, pt. I, p. 414.

2. Al-Mumtiʿ, pt. I, p. 6.

3. Ṣilat al-Ṣila, p. 142.

4. Ibn ʿUṣfūr wa 'l-Taṣrīf, p. 52.

5. EI, n. ed., vol. III, p. 962.



XXI- SHARH AL-MUQADDIMA AL-JUZULIYA

It is mentioned by:

- ♣ Al-Baghdādī (Ismāʿīl) (1)
- ♣ Al-Ghazzī (2)
- ♣ Al-Ḥājj Khalīfa (3)
- ♣ Ibn al-ʿImād al-Ḥanbalī (4)
- ♣ Ibn Shākir al-Kutubī (5)
- ♣ Ibn ʿUṣfūr (6)
- ♣ Ibn al-Zubayr (7)

- 
1. Hadīyat al-ʿĀrifīn, vol. I, p. 712:

. شرح مقدمة الجزولية

2. Tashnīf al-Masāmīʿ, p. 45:

. شرح الجزولية

3. Kashf al-Ẓunūn, vol. II, p. 1801:

Ibn ʿUṣfūr did not finish it. His student al-Shalawbīn al-Ṣaghīr Muḥammad b. ʿAlī al-Anṣārī completed it.

4. Shadharāt al-Dhahab, pt. V, p. 331:

. شرح الجزولية

5. Fawāt al-Wafayāt, pt. II, p. 185:

. البديع شرح الجزولية

6. \* Al-Mumtiʿ, pt. I, p. 5:

. البديع في شرح المقدمة الجزولية

- \* Al-Muqarrab, pt. I, p. 14:

. البديع شرح المقدمة الجزولية

"Al-Muqaddima al-Juzūliya" is by Abū Mūsā ʿIsā b. ʿAbd al-ʿAzīz al-Barbarī al-Marrākushī al-Juzūlī. It is marginal commentaries on the book "al-Jumal" by al-Zajjājī, and it is called "al-Qānūn".

7. Ṣilat al-Ṣila, p. 142.

- ♣ Kaḥḥāla (8)
- ♣ Qabāwa (9)
- ♣ Al-Suyūṭī (10)
- ♣ Taşköprü Zade (11)
- ♣ Troupeau (12)

- 
- 8. Muʿjam al-Mu'allifin:  
شرح المقدمة الجزولية في النحو .
  - 9. Ibn ʿUṣfur wa 'l-Taṣrif, p. 50:  
البريد .
  - 10. Buḡhyat al-Wuʿā, p. 357:  
شرح الجزولية .
  - 11. Miftāḥ al-Saʿāda, pt. I, p. 141:  
شرح الجزولية .
  - 12. EI, n. ed., vol. III, p. 962.

XXII- AL-SILK WA 'L-<sup>ʿ</sup>UNWĀN WA MARĀM AL-LU'LU'  
WA 'L-<sup>ʿ</sup>IQYĀN

It is mentioned by:

- Ø Brockelmann (1)
- Ø Ibn <sup>ʿ</sup>Uṣfūr (2)
- Ø Qabāwa (3)

- 
1. Tārīkh, pt. V, p. 366:  
It is rajaz on grammar with a commentary:  
Al-Ribāṭ 264.
  2. Al-Mumtiʿ, pt. I, p. 6.
  3. Ibn <sup>ʿ</sup>Uṣfūr wa 'l-Taṣrīf, p. 50.

Finally, al-Ghubrīnī says in his note on Ibn ʿUṣfūr the following summary:

Some of my friends told me that he explained a part of the Holy Qur'ān and followed a unique method in presentation as regards the words and meanings, giving literary examples.

Ibn ʿUṣfūr said that if time helped him and God supported him till he finished that commentary in that way it would be a treasure of the world.

He was one of those who had the ability to achieve this, and he was the most meritorious person in explaining the Book of the Most High God.

His grammatical compilations indicate that logic was one of his accomplishments. Therefore his presentation in them was good in connection with classification, definitions and using proofs.

On the whole he is worthy of having his statements preferred to those of other grammarians. (1)

---

1. ʿUnwān al-Dirāya, pp. 318-319.

CHAPTER III

A CRITICAL EDITION

OF

AL-MUTHUL ʿALĀ KITĀB AL-MUQARRAB

THE MANUSCRIPTS  
WHICH I HAVE RELIED UPON

What I proposed was to investigate "Sharḥ al-Muqarrab", but after looking into all the copies which I have I realized that "Sharḥ al-Muqarrab" and "al-Muthul ʿalā Kitāb al-Muqarrab" are the same work by Ibn ʿUṣfūr and not different works as is mentioned in "al-Muqarrab", pt. I, pp. 16, 17.

Therefore I changed my mind and decided to investigate "al-Muthul ʿalā Kitāb al-Muqarrab" and to take it as the main copy and compare it with the other copies.

- (1) AL-MUTHUL ʿALĀ KITĀB AL-MUQARRAB/  
SÜLEYMANIYE/AŞIR EFENDI/1071:

Meas. 26x18 cent.; foll. 40; ls. 26-27. The cover is old and the colour is a mixture of blackish brown and blue. The colour of the back is brown. The handwriting is a clear naskh, easy to read, dotted and partly vocalized.

There is a copy of it in the Egyptian library, under n. 1991 naḥw, and a photocopy of it in the Institute for Reviving Arabic Manuscripts, under n. 140. (1)

As this manuscript "al-Muthul ʿalā Kitāb al-Muqarrab" is dotted, partly vocalized, without much damage, naming the copyist and date of copying I considered it the chief copy and indicate it by the letter "M". A note states that it is copied from the original.

In the margin is a commentary on "al-Muthul" by Abū al-Ḥasan Muḥammad al-Warrāq.

---

1. Ibn ʿUṣfūr, al-Muqarrab, pt. I, p. 17.





بحرف المذايا المتعجب في قول غير المتعجب كان  
 على زيد من يثني حرف لم يحز التعجب منه مثله ذبح و هو في ان غير متعجب  
 لم يحز التعجب منه انما لم يحز التعجب من الفعل غير المتعجب لانه لا يثني منه حتى يثني منه  
 الفعل وبما فعل منه بصرف فيه فلم يحز لذل التعجب وهو في ان من بار كان  
 لم يحز التعجب انما لم يحز ذلك لان كان واخوانها منزلة ما كان من الافعال متعدية الى مفعول  
 واحد نحو ضرب زيد عرا والفعل الذي يتعرب الى واحد اذا تعجب منه ثقله بالمفعول  
 نصار فاعله مفعول وادخلت على مفعوله الذي كان له قبل النقل للتعجب فقول ما اضر  
 زيد العمير و كان يلزم على هذا ان لو تعجب من كان ان يقول ما الكون زيد القايير  
 فتدخل اللام على الخبر ودخل اللام على الخبر غير سايق وهو في ان من بار ظننت  
 لم يحز التعجب منه الا بشرط ان يقتصر فيه على الفاعل فتقول ما اظن زيد انما لم يحز  
 التعجب منه الا بشرط الاقتصار على الفاعل لان الفعل المتعرب لا يجوز ان يتعجب منه  
 حتى يثني على مفعول العين وسبب ذلك ان فعل من افعال العزايير والفايز جعل  
 الفعل الذي يتعجب منه كانه غريبة في التعجب منه فنقل الى فعل من اجل ذلك فعل  
 لم يتعرب فاذا نقل اليه صار متعديا الى واحد وهو الاسم الذي كان فاعلا قبل النقل  
 ولزم ادخال حرف الجر على ما عد عند ذلك فذلك لم يحز التعجب من بار ظننت الا بعد  
 الاقتصار على الفاعل لا بد لو ادخلت حرف الجر على المفعولين لم تحذف فقلت ما اظن  
 زيد العمير ولقايير كما تقول ما اضر زيد العمير ولم يحز لانه لا يتعرب فعل الى  
 مجرد من حرف جر من جنس واحد الا واحدا معطوف على الآخر نحو قول امرئ  
 يزيد و يعمر ولا حوز مررت برزيد يعمر ولا حوز ان حرف واحد الاسمين في ذلك الاخر  
 وتدخل عليه لام فتقول ما اظن زيد العمير وما اظن زيد القايير لان المفعولين في هذا  
 الباب لا يجوز الاقتصار على احدهما دون الآخر وهو في الفعل الذي يتعجب منه ان  
 كان على وزن فعل يفعم العين او كسرهما فلا بد من تحويلها الى فعل يفعم العين حينئذ  
 يتعجب منه الدليل على تحويله الى فعل يفعم العين شيان احدهما كبر الفعل يصير غير  
 متعدي وقد كان قبل التعجب منه متعديا الا ترى ان ضرب لوبقي حزن التعجب منه على  
 تعديه للزم اذا تعجب منه وادخلت عليه الضمير الذي للفعل الذي يتعرب الى مفعولين  
 فكنت تقول ما اضر زيد عرا وهو لا يتحولونه فذلك على انه لا يثني منه حتى يحول الى فعل  
 لانها لا تتعرب والاخر انه لم يحز ذلك في فعل المفتوح العين والمسورهما اذا اردت

الاسم الذي كان فاعلا قبل النقل  
 ما اظن زيد القايير  
 ما اظن زيد العمير



(2) SHARḤ AL-MUQARRAB/ISTANBUL UNIVERSITY/6335:

Meas. 17x25 cent.; foll. 61; ls. 21. The cover is old and the colour is yellow. The colour of the back is brown. The handwriting is naskḥ; it is clear, not vocalized and not dotted. All the folios of the manuscript are stuck on other folios to maintain the original, and that has caused imperfection at the end of some lines. Besides this there is some damage at the beginning. The condition of the manuscript is not bad.

There are two photocopies of it: One of them is in the Institute for Reviving Arabic Manuscripts, under n. 106, and the other is in the Awqāf Public library in Baghdād. (1)

I indicate this manuscript by the letter "Sh".

---

1. Ibn ʿUṣfūr, al-Muqarrab, pt. I, pp. 16-17.



بسم الله الرحمن الرحيم ٥ رب يثربا لدم  
 الحمد لله باني النسم وما نغ القسيم المطول على الاسنان باللسان المنزله  
 عن ساير الحيوان بالبيان والصله على نبيه محمد هادي الامم ورسوله الى ابر  
 والجم محمد المختني من ولده عدا بن عبدان المبعوث بالحنيفه السبحه الناصحه  
 لعربها من لاديان وعلى الله وصحه التكرام ان الايمان واعا لمر الاسلام  
 ورضى الله عن الامام المعصوم المهدي المعلوم ومظهر معالم الدين بعد جفاها  
 وموصيها بعد عفاها وعن حاكم الهادي من المهديس وعن الناصر المير  
 احسان الى يوم الدين ٥ فاني لما سلك في داني لمقرب مسلك  
 الاحصار وتزلزلت من مسال مساله حركت لا حار خو بعض القاطه بسبب  
 ذلك ظلام واسبح المعنى المراد بعض استبحار فاشار من ما فيه  
 اظلي من رسموا اليها المدح والصحه ومعاجزه اعظم من ان يحط بها الاذرا  
 والمعروفه الامير محمد الشيم النبوي ٥ يا الله انوعسي اس مولانا الهام  
 المفعلي لوال الاسلام المرتدي برذا الاعظام الامر الاحل الاوحد المظفر  
 الموداد اسعد بوزراني الشيعه المقدس الجامع داني محمد بن الشيخ الجامع  
 المقدس بن ابي جعفر ع ٥ يا الله وامتع بطول نقاهم المسلمين  
 الاوصع ٥ فاستوفى عمه او الشين ذلك مشطه فوصوه في ذلك  
 حراجه ٥ رحمت فمدلك سائل المشطه واسوعه متلها  
 المهمله فافصح بذلك سمعها واهرج الغلامها واسمها بها وسميها  
 الى حصرهم وصال الله دوام عزهم اذ كان له في محمد جلالهم واعله كما  
 مكس ما انهم وهم سحاه في حصرهم متبني الامال والاماني وايامهم

فعل لا يحرز ان يحرز على وزن فعل الاخر من ذلك قوله تعالى حرز كلمة  
مخرج من افعال الحرز الا ترى ان حرث مصمم على سريته التفسير ما بعد  
ولا يعود الى مخرج ما بعد الاية ابواب معلومة منها بان نعم ونسب  
فلولا ان حرز كلمة بمنزلة نعم وحلا لحرز ذلك ٥

باب حرز حرز ٥

منزلة شئ واحد مما يدل على ان حث مع دامت منزلة فله واحد انه لا يحوز  
الفصل بينهما ما شئ ما يحوز الفصل من الفاعل والفعل لا يحوز ان يقول حب اليوم  
دارت ترد حذارت اليوم فلما جعلنا منزلة شئ واحد على حث اسم  
على الفعل لان الحرز على اسم ما يحوز عليه منه على الافعال نحو فصل  
يعمل وما يدل ايضا على ان حرز اسم ما درناه من كثير مما سطر  
حرف الداء ٥

وعبر المراد ان كان اردت سلا احرز لحرز العجب منه صاله  
مخرج ٥ وان كان غير مصروف لحرز العجب منه اما لحرز  
العجب من ان جعل غير المتصرف لا لا سجت منه حتى يتي منه افعال ونا افعال  
منه تصرف منه ولم يحرك له للعجب منه فان كان سيات  
كان لحرز العجب منه اما لحرز ذلك لان كان واخواتها بمنزلة ما كان من  
الافعال متعدي الى معقول واحد نحو صرف زيد عمرا والفعل الذي سجد  
الى واحد دا تحت منه فله الحزم فصار فاعله معقولا وادخلت  
على معقوله الذي كان له قبل النقل اللام مقول ما اصررت في العزم وكان  
لزم على هذا لو تحت س كان يقول ان كان زيد القاهر فدخل اللام على الخبر  
ودخل اللام على الخبر غير سابع ٥ وان كان سيات



له أن يصب أو يرفع ويحمل كبره وأفعه على المزارطه والحرمة  
 مفروق بالعلي بجوده وقد يروى ليست سبله أو حبه زاما حورهم  
 ذلك فيه عدا الاصطرار مع لمة الهرا الصتر آية  
 ثم الكتاب بحمد الله وعونه وعسى يوفقه  
 وصلى الله على سيدنا محمد وآله وصحبه  
 وآر واحة ودرسه وسلم  
 سلتما لهما

مع آية الله في  
 تعبد الخادم

وجاء في ختام "شرح الفريابي":

تَمَّ الْكِتَابُ بِحَمْدِ اللَّهِ  
وَعَوْنِهِ وَهُدًى تَوْفِيقِهِ  
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا  
مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ  
وَأَزْوَاجِهِ وَذُرِّيَّتِهِ  
وَسَلَّمَ تَسْلِيمًا كَثِيرًا . . .

---



---



---



---



---



---

(3) AL-MUQARRAB FĪ AL-NAHW/

SÜLEYMANIYE/YENİ CAMI/1107:

Meas. 17½x26 cent.; foll. 175; ls. 17. The paper is in a very good condition. The colour of the cover is brown and the colour of the back is black. The handwriting is naskh, it is fine, clear, dotted and vocalized. The categories are well-arranged.

Being thus the best copy of kitāb "al-Muqarrab" which I have seen, I photocopied it and relied on it in my edition indicated by the letter "Q".



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ عَوْنُكَ اللَّهُمَّ  
 الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَسْتَفْتَحْ بِأَفْضَلِ مِنْ اسْمِهِ كَلَامٌ وَلَمْ يَسْتَنْجِ بِأَجْمَلِ مِنْ  
 صُنْعِهِ مَرَامٌ جَاعِلِ النُّطْقِ أَشْرَفَ الصِّفَاتِ الْبَشَرِيَّةِ وَالسُّبُلِ الْمُوْدِيَّةِ  
 إِلَى مَعْرِفَةِ الْعُلُومِ الشَّرْعِيَّةِ وَالْعَقْلِيَّةِ أَحْمَدُ سُبْحَانَهُ كَمَا يَجِبُ لِلْجَلَالِ  
 وَأَمَّا عَلِيُّ مُحَمَّدٍ صَلَّي اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَرَضِيَ اللَّهُ عَنْهُ لِعَامِ الْمَهْدِيِّ الْمَعْلُومِ  
 الَّذِي أَطْلَعَ كَوْنُكَ الْعَدْلِ وَقَدْ كَانَ خَافِيًا وَأَوْضَحَ مَذْهَبَهُ وَقَدْ  
 كَانَ عَافِيًا وَعَنْ أَصْحَابِهِ الْمَهَادِينَ الْمُتَهَدِّينَ وَعَنْ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ  
 بَنِي وَالدَّائِرَةِ لَهُمْ بِأَحْسَنِ الْيَوْمِ لِلدِّينِ ﴿٢﴾ وَبَعْدُ فَإِنَّهُ مَا  
 كَانَ مِنْ عِلْمٍ الْعَرَبِيَّةِ مِنْ أَسْلِ الْعُلُومِ قَدَرًا وَأَعْظَمَهَا خَطَرًا إِذْ بِهِ يَقُومُ  
 لِلنَّاسِ دِيَانَتُهُ فَنِيْمَ مَلَأَتْهُ وَتَصَحُّ قِرَائَتُهُ وَكَانَتْ أَكْثَرُ الْمَوْضُوعَاتِ  
 فِيهِ لَا تُبْرَدُ فُجَلًا وَلَا تُفَصِّلُ لَطَائِلُهُ مَا مَوْلَا لَا نَهَابَ مِنْ مَطْوَلَةٍ قَدْ لَسَرَفَ  
 فِيهَا غَايَةَ الْإِحْسَانِ وَفُخْصَةَ قَدَاحَتِهَا غَايَةَ الْإِحْجَابِ أَشَارَ  
 إِلَيْهَا مَعْتُودُ بَنَوَائِي زَايِدٌ وَالْيَمْنُ مَعْنَادِيَّةٌ مَذَاهِبُهُ وَأَلْغَايُهُ مَالِكُ  
 عَيْنَانِ الْعُلُومِ وَقَارِيسُ مَيَادِنِهَا وَمُحَرِّزُ قُصْبِ السَّبَبِ فِي حَلِيمَةِ رَهَائِنِهَا  
 وَتَارِيخُ النُّصَايِدِ رَعْنَوَانِهَا وَحَدَقْنَهَا وَأَسَانِيهَا بِالْمِيرِ الْإِجَابِ الْأَوْجَدِ  
 أَبُو زَكْرِيَّا رَحِمَهُ اللَّهُ إِلَيَّ وَخَصَّ كَأَيْفٍ مُنْزَهٍ عَنِ الْإِطْسَابِ الْمَلِّ وَالْإِخْصَارِ  
 الْمُخْلِصَةِ عَلَى يَدَيْهِ مُشْتَمِلٌ عَلَى فُصُولِهِ وَغَايَاتِهِ عَارِضٌ لِيَرَا وَالْخَلْقُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ عَوَّلَ الشُّرَكَاءُ  
 الْحَمْدَ لِلَّهِ الَّذِي لَمْ يُسْتَفْعَ بِأَفْضَلِ مِمَّا اسْمِهِ كَلَامًا.

12

يَا جَدَّ جَبَلِ الرَّيَّانِ مِنْ جَبَلٍ وَجَدَّ سَاكِنُ الرَّيَّانِ مِنْ كَانَا  
 تَمَّا ذَلِكَ عَلَى أَنَّهَا اسْمٌ وَلِذَلِكَ لَمْ يَسْتَوْحِشُوا مِنْ مُبَاشَرَةِ حَرْفِ الدَّاءِ  
 لَمَّا كَرَّمَا اسْتَوْحِشُوا مِنْ مُبَاشَرَةِ الْعَمَلِ فِي خَوْ قَوْلِهِ  
 ⑤ الْيَاسِقِيَانِي قَبْلَ غَاةِ سِنْجَالٍ وَلِذَلِكَ قُلَّ وَالْإِسْمُ  
 الْمُتَّصِبُ بَعْدَ جَدَّ جَامِدًا كَانَ أَوْ مُشْتَقًّا تَمَيِّزٌ بِدَلِيلِ جَوَازِ دُخُولِ  
 مِنْ عَلَيْهِ تَقُولُ جَدًّا مِنْ رَجُلٍ زَيْدٍ وَجَدًّا مِنْ رَجُلٍ زَيْدٍ ⑥

### بَابُ التَّعْجِيبِ

التَّعْجِيبُ اسْتِعْظَامُ زِيَادَةِ بَيْتٍ وَصِفِ الْفَاعِلِ خَفِيَ سَبَبُهَا وَخَرَجَ  
 بِهَا الْمُتَّعِيبُ مِنْهُ عَنْ نَظَائِرِهِ أَوْ قَلَّ نَظِيرُهُ فَقَوْلُنَا اسْتِعْظَامٌ لِأَنَّ التَّعْجِيبَ  
 لَا يَصُورُ إِلَّا مِنْ جَوْزٍ فِي حَقِّهِ الْإِسْتِعْظَامُ وَلِذَلِكَ لَا يَجُوزُ أَنْ  
 يَرُدَّ التَّعْجِيبُ مِنَ اللَّهِ تَعَالَى فَإِنْ وَرَدَ مَا ظَاهَرَهُ ذَلِكَ صُرِفَ  
 إِلَى الْمُخَاطَبِ بِخَوْ قَوْلِهِ تَعَالَى فَمَا أَصْبَرَهُمْ عَلَى النَّارِ أَيْ هَؤُلَاءِ مِنْهُمْ  
 يَجِبُ لَنْ يَتَّعِيبَ مِنْهُمْ وَقَوْلُنَا زِيَادَةٌ لِأَنَّ التَّعْجِيبَ لَا يَكُونُ إِلَّا مَا يَزِيدُ  
 وَيُنْقُصُ وَأَمَّا الْخَلْقُ الثَّانِي فَلَا يَجُوزُ أَنْ يُتَّعِيبَ مِنْهَا إِلَّا أَنْ يَشُدَّ مِنْهَا  
 شَيْءٌ فَيُحْفَظُ وَلَا يَنْقَاسُ عَلَيْهِ وَالَّذِي شَدَّ مِنْ ذَلِكَ مَا أَحْسَنَهُ وَمَا  
 أَفْجَاهُ وَمَا أَطْوَلُهُ وَمَا أَقْصَرَهُ وَمَا أَهْوَجَهُ وَمَا أَحْمَقَهُ وَمَا أَنْوَكَهُ  
 وَمَا أَشْعَدَّ وَقَوْلُنَا بَيْتٌ وَصِفِ الْفَاعِلِ لِأَنَّهُ لَا يَجُوزُ التَّعْجِيبُ مِنْ

وَمَا أَشْعَدَّ  
 وَمَا أَفْجَاهُ  
 وَمَا أَنْوَكَهُ  
 وَمَا أَحْمَقَهُ  
 وَمَا أَهْوَجَهُ  
 وَمَا أَطْوَلُهُ  
 وَمَا أَقْصَرَهُ  
 وَمَا أَشْعَدَّ



175

وَذَاتِ هِدْمٍ عَارِنُوا شَرُّهَا تَصُمْتُ بِأَلَمَاتٍ تَوَلَّيَا جَدَّيَا  
 فَارْقَعَ الْفَوَائِدَ وَمَوَّوَلَدَا الْحَارِ عَلَى الْبَطْلِ تَشْبِيهًا لَهُ بِهِ فَمِنْ جُمْلَةٍ  
 اصْطَفَى الضَّرَائِرَ وَقَدْ تَقَلَّمَ ذِكْرَهَا مُنْصَلَا فِي تَضَاعُفِ الْأَبْوَابِ  
 فَاعْنَى ذَلِكَ عَنْ إِعَادَتِهِ هَاهُنَا وَبَحْوَزِ الْقِيَاسِ عَلَى مَا كَثُرَ اسْتِعْمَالُهُ  
 مِنْ ذَلِكَ وَمَا يُكْثَرُ فَلَا سَبِيلَ إِلَى الْقِيَاسِ عَلَيْهِ

فَوَيْلٌ لِي  
 وَنَعْمَ الْوَيْلُ لِي  
 وَنَعْمَ الْوَيْلُ لِي  
 وَنَعْمَ الْوَيْلُ لِي  
 وَنَعْمَ الْوَيْلُ لِي

تَمَّ الْكِتَابُ بِحَمْدِ اللَّهِ وَحَسَنَ عَوْنِهِ وَكَانَ الْفَرَاغُ  
 مِنْ كِتَابِهِ فِي الرَّابِعِ وَعَشْرِينَ مِنْ حَمَائِكِي الْأَخْرَسِ بِهِ  
 سَبْعَ وَثَمَانِينَ وَبِسْمَايَةِ عَلِيِّ بْنِ أَفْلَحٍ عَبْدِ اللَّهِ وَأَقْرَبِهِمْ  
 إِلَى عَفْوِهِ أَحْمَدُ بْنُ أَبِي مَكْرَمٍ أَبِي الْفَوَارِسِ بْنِ مُنْقِذٍ

لِلْحَمْدِ لِلَّهِ وَصَلَوَاتُهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ  
 وَسَلَامٌ تَسْلِيمًا كَثِيرًا دَائِمًا أَبَدًا إِلَى يَوْمِ الدِّينِ وَحَبَّابُ اللَّهِ وَنِعْمَ الْوَكِيلُ



تَمَّ الْكِتَابُ بِحَمْدِ اللَّهِ وَهُدًى عُونِهِ .  
وَكُلَّانِ الْفَرَاغُ مِنْ كِتَابِهِ فِي  
الرَّابِعِ وَعِشْرِينَ مِنْ جُمَادَى الْآخِرِ

سنة  
سبع وثمانين وستمائة (١٢٨٨)  
على يد أقل عبير الله وأقربهم  
إلى عفوهم أحمد بن أبي بكر بن  
أبي الفوارس بن منقذ .  
الحمد لله وصلى الله على خير  
خلقهم محمد بن عبد الله وعلى آله الطيبين  
الطاهرين وسلم تسليمًا كثيرًا وأتمنا  
أبدًا إلى يوم الدين . وحسبنا  
الله ونعم الوكيل .

(4) AL-TADRĪB FĪ MUTHUL AL-TAQRĪB/  
SÜLEYMANIYE/BESİR AĞA EYYÜB/173/1:

Meas. 13½x18 cent.; foll. 32; ls. 20-25-26-27.

The paper is in a good condition. The cover is a mixture of blue, yellow and red colours. The colour of the back is blackish brown. The handwriting is naskh, it is fairly clear, dotted and partly vocalized. The manuscript is in a good condition.

This work is by Athīr al-Dīn Abū Ḥayyān Muḥammad Ibn Yūsuf Ibn ʿAlī Ibn Ḥayyān al-Andalusī. He abridged the book "al-Muqarrab" by Ibn ʿUṣfūr in "al-Taqrīb". It then became difficult to understand, therefore he commented on it and on "al-Muqarrab" in this "al-Tadrīb" of his.

There is a photocopy of this manuscript in the Institute for Reviving Arabic Manuscripts written in the year 718 (1318), under n. 32. (1)

I have indicated this manuscript by the letter "B".

---

1. Sayyid, Fihris al-Makhtūtāt al-Muṣawwara, pt. I, p. 381.





بسم الله الرحمن الرحيم

على محمد كاتم الانبياء وعلى اله الاطهار الاصفياء والرضى عن الله واصحابه البررة الاولياء  
وبعد فاني لما اختصرت كتاب القرب في القريب وحصرت المعنى البعيد تحت  
اللفظ القريب عرضت فيه باجازه للمبتدى بعض اغراض وعاجز الى الترك والاعراض  
فتشعت القريب بكتاب جلوت فيه عرسته في منصف التوضيح والبراهن قايسه  
من التلخيص بالتصريح وبرزت معانيه في صور التمثيل وربما المثل بقدا ودليل او  
تعليل وقد اخرجت ذلك في تفسير ومبين عطف وعود وصير واسعا في تنبيه  
في بعض المسائل على الخلاف فجا شريحا مختصرا للمعرب والتعريب عمدة للمفاضل  
وعلة للارباب شير كنوزها وفيل رموزها وسميته بالتدريب في تمثيل القريب  
وجعلت فضلا من المسائل دايرة بالحكمة وكذا والله تعالى يجزل الثواب  
على ذلك ويلطف بنا في الدارين هذا والله اعلم وعينه في الخو علم جنس يدخل  
حكمة الضرورى والتطرى والتقليد ٥ فاضل مقاييس تحز من الضرورى والقبلي ٥  
كلام العرب تحز من الطب والهندسة ٥ المعرفة الى اخره تحز ما ليس لذلك  
كلام العروض ٥ الكلام لفظ جنس يشمل الموضوع والمهل والكلام ٥ مركب  
تحز من المفرد فانه ليس بكلام ٥ مفيد تحز من مركب غير مفيد ٥ بالوضع تحز  
من كلام السامع والمسامع والجنون فكذلك اشرح صاحب القريب وشرحه بعضهم  
هذا وقال بعضهم لا يحتاج الى فناء التفسير ٥ فكل اسم لفظ جنس يدخل تحته الاسم والفعل  
والجوف ٥ فبهم منه حكمة تحز من الجوف فانه لا يلزم معناه الا بذكر متعلقه ٥ غير محض  
الاسماء ٥ فكل اسم لفظ جنس يدخل تحته الاسم والفعل ٥ فكل اسم لفظ جنس يدخل تحته الاسم والفعل  
الاسم والفعل ٥ فكل اسم لفظ جنس يدخل تحته الاسم والفعل ٥ فكل اسم لفظ جنس يدخل تحته الاسم والفعل



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قَالَ الشَّيْخُ الْأَسْقَاذُ الْإِمَامُ وَحِيدُ عَصْرِهِ  
 أَتَمُّ الرِّبِيِّ أَبُو حَمِيَّانَ  
 رَضِيَ اللَّهُ عَنْهُ

الْحَمْدُ [خَرَمَ] تُخْرِجُ الْأَشْيَاءَ  
 وَالْقَدْرَةُ وَالسُّلُوكُ عَلَى مُحَمَّدٍ خَاتَمِ الْأَنْبِيَاءِ

بى غير ضرور و كولاين و شاك برى لآه و شاك بى احد الشين عوز عملى فى بحرى و كولا  
 تصريف كولا شوايع و شوايع لآه يقال شاع شيع فهو شاع و لا يقال شعى شعى فهو شاع  
 و بحرى من الزوايد كولا طمان فانه مقلوب من طمان و يكون حتم له فى الآخر كولا يس  
 مقلوب من نيس و اذ لو كان ابن اصله مقلوبا لاعتل كما اعتل قال باب

الضمير زبانه مثال زبانه الحرف تنوين الاسم غير المنصرف كقول امرى القيس  
 تنصرف خلى هل ترى من طمان بين سوانك نقبا بين حزمى شعوب و مثال زبانه الحركة  
 قول الشاعر ضربنا انما بسب يلج الجبل و مثال زبانه الكلمة كأن طيبة نعطوانى و ادق  
 الشئ و او قضا مثال نقص الحرف قوله و او معبر الظاهر منى عن و لسته فاجج ربه فى الدنيا  
 ولا اتمرا و مثال نقص الحرف قول امرى القيس فالعزم اشرف غير مستحب انما  
 من الله ولا ولعل و ومن نقص الكلمة قضى حجة فى ملقى القوم هو من يرد ابن هو  
 او بدلا مثال الحرف الارانى فى الارانب و مثال ابدال الحركة قوله الى افاء و ثرونى  
 المبيع و مثال ابدال الكلمة قوله نعمت بلما قولها حرا و و شاك حرف من حرف  
 كولا شوايع فى شوايع و او بعض كلامه عن كلامه قول الشاعر

لها مقلنا اذما طل جملة من الوجس فاستفتى نزع عراها : التقدير لهما مقلنا اذما  
 من الوجس فاستفتى نزع جملة طل عراها و لا يفتاى الا ما كثر اى لا يفتاى من  
 الضراير الا ما كثر اختصر صاحب المقرب الضراير جدا فى المقرب و قد صنف فى  
 ذلك كونا باحسنا و قد امكن ايضا فى شرح الجمل فى الضراير فمن اراد استيفاء  
 فليطالعها هناك و كسر التدرى فى تمثيل التفسير و الحمد على فضائه  
 و احسانه صلى الله عليه و سلم و على اله و اصحابه و سلم

على خير من يوسونى فى غفلة غفر لونه  
 و سلم

وجاء في حَقَامِ الثَّقَرِيْبِ :

نَجَزَ "الثَّقَرِيْبُ" فِي تَمْثِيلِ الثَّقَرِيْبِ .  
 وَالْحَمْدُ لِلَّهِ عَلَى إِفْضَالِهِ وَإِعْثَانِهِ ،  
 وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ أَنْبِيَائِهِ  
 وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا .  
 بِخَطِّ مُحَمَّدٍ بْنِ يُونُسَ بْنِ أَبِي  
 حَمِيَّةٍ - غُفِرَ لَدُنِّيهِ وَسَلَّمَ تَسْلِيمًا .

---



---



---



---



---



---

In Istanbul I had the chance to look into another copy of "al-Tadrīb fī Muthul al-Taqrīb" in Beyazıt Umumi library/6471. There is also a copy of it in Nevşehir library/299/2. (1)

---

1. Şeşen, Nawādir al-Makhtūṭāt, vol. I, p. 237.

In the year 1978 I went to Baghḍād to photocopy "Sharḥ al-Muqarrab" which is held in the Awqāf Public library/ Fihris al-Makḥṭūṭāt al-Muṣawwara/45. It is a photocopy of the one in Istanbul University, and here is a page from it:





Besides all these manuscripts I have a photocopy of "Sharḥ al-Muqarrab" which is to be found in Khizānat al-Qarawīyīn in Fās/511/40.

Unfortunately I could not manage to benefit from this copy because it is badly damaged, the handwriting is not clear enough and it is incomplete at the beginning and the end.

On the other hand it gave me the answer to my continuous question: Why do some references say: "Ibn ʿUṣfūr did not finish 'Sharḥ al-Muqarrab'?". In my opinion their compilers knew only this copy since the following is written on its title page:

وَلَعَلَّ مُؤَلِّفَهُ لَمْ يُتِمَّ الشَّرْحَ فِي أَصْلِهِ



شرح المقاصد في بيان النسخ  
التي في النسخ من كتاب ابن عباس وغيره في مرسوم  
الحكم من لا يتولى = التوقيف سنة 663 هـ

سبحان من جعلهم في حكم التوقيف في سنة من اوله ولاحقه  
السنين  
يتمتع في الامور من الجزاء والبيع بالثمن الكلي  
التي منتهى باب الاجال الجارية بهر كذا كذا واخرها  
فيكون في بيت الميراث في الميراث التي تنص في ربيع الربيع  
عقب هذا رتبة بنص او ثم القرض الميراث في ربيع الربيع  
لأنه منتهى التقييد في ربيع الربيع في ربيع الربيع  
وبعد الامور من سنة 663 هـ  
رصد به في ربيع الربيع في ربيع الربيع 40/511



شرح المقاصد في بيان النسخ

411

411



١٤٤  
 ١٤٥  
 ١٤٦  
 ١٤٧  
 ١٤٨  
 ١٤٩  
 ١٥٠  
 ١٥١  
 ١٥٢  
 ١٥٣  
 ١٥٤  
 ١٥٥  
 ١٥٦  
 ١٥٧  
 ١٥٨  
 ١٥٩  
 ١٦٠  
 ١٦١  
 ١٦٢  
 ١٦٣  
 ١٦٤  
 ١٦٥  
 ١٦٦  
 ١٦٧  
 ١٦٨  
 ١٦٩  
 ١٧٠  
 ١٧١  
 ١٧٢  
 ١٧٣  
 ١٧٤  
 ١٧٥  
 ١٧٦  
 ١٧٧  
 ١٧٨  
 ١٧٩  
 ١٨٠  
 ١٨١  
 ١٨٢  
 ١٨٣  
 ١٨٤  
 ١٨٥  
 ١٨٦  
 ١٨٧  
 ١٨٨  
 ١٨٩  
 ١٩٠  
 ١٩١  
 ١٩٢  
 ١٩٣  
 ١٩٤  
 ١٩٥  
 ١٩٦  
 ١٩٧  
 ١٩٨  
 ١٩٩  
 ٢٠٠  
 ٢٠١  
 ٢٠٢  
 ٢٠٣  
 ٢٠٤  
 ٢٠٥  
 ٢٠٦  
 ٢٠٧  
 ٢٠٨  
 ٢٠٩  
 ٢١٠  
 ٢١١  
 ٢١٢  
 ٢١٣  
 ٢١٤  
 ٢١٥  
 ٢١٦  
 ٢١٧  
 ٢١٨  
 ٢١٩  
 ٢٢٠  
 ٢٢١  
 ٢٢٢  
 ٢٢٣  
 ٢٢٤  
 ٢٢٥  
 ٢٢٦  
 ٢٢٧  
 ٢٢٨  
 ٢٢٩  
 ٢٣٠  
 ٢٣١  
 ٢٣٢  
 ٢٣٣  
 ٢٣٤  
 ٢٣٥  
 ٢٣٦  
 ٢٣٧  
 ٢٣٨  
 ٢٣٩  
 ٢٤٠  
 ٢٤١  
 ٢٤٢  
 ٢٤٣  
 ٢٤٤  
 ٢٤٥  
 ٢٤٦  
 ٢٤٧  
 ٢٤٨  
 ٢٤٩  
 ٢٥٠  
 ٢٥١  
 ٢٥٢  
 ٢٥٣  
 ٢٥٤  
 ٢٥٥  
 ٢٥٦  
 ٢٥٧  
 ٢٥٨  
 ٢٥٩  
 ٢٦٠  
 ٢٦١  
 ٢٦٢  
 ٢٦٣  
 ٢٦٤  
 ٢٦٥  
 ٢٦٦  
 ٢٦٧  
 ٢٦٨  
 ٢٦٩  
 ٢٧٠  
 ٢٧١  
 ٢٧٢  
 ٢٧٣  
 ٢٧٤  
 ٢٧٥  
 ٢٧٦  
 ٢٧٧  
 ٢٧٨  
 ٢٧٩  
 ٢٨٠  
 ٢٨١  
 ٢٨٢  
 ٢٨٣  
 ٢٨٤  
 ٢٨٥  
 ٢٨٦  
 ٢٨٧  
 ٢٨٨  
 ٢٨٩  
 ٢٩٠  
 ٢٩١  
 ٢٩٢  
 ٢٩٣  
 ٢٩٤  
 ٢٩٥  
 ٢٩٦  
 ٢٩٧  
 ٢٩٨  
 ٢٩٩  
 ٣٠٠  
 ٣٠١  
 ٣٠٢  
 ٣٠٣  
 ٣٠٤  
 ٣٠٥  
 ٣٠٦  
 ٣٠٧  
 ٣٠٨  
 ٣٠٩  
 ٣١٠  
 ٣١١  
 ٣١٢  
 ٣١٣  
 ٣١٤  
 ٣١٥  
 ٣١٦  
 ٣١٧  
 ٣١٨  
 ٣١٩  
 ٣٢٠  
 ٣٢١  
 ٣٢٢  
 ٣٢٣  
 ٣٢٤  
 ٣٢٥  
 ٣٢٦  
 ٣٢٧  
 ٣٢٨  
 ٣٢٩  
 ٣٣٠  
 ٣٣١  
 ٣٣٢  
 ٣٣٣  
 ٣٣٤  
 ٣٣٥  
 ٣٣٦  
 ٣٣٧  
 ٣٣٨  
 ٣٣٩  
 ٣٤٠  
 ٣٤١  
 ٣٤٢  
 ٣٤٣  
 ٣٤٤  
 ٣٤٥  
 ٣٤٦  
 ٣٤٧  
 ٣٤٨  
 ٣٤٩  
 ٣٥٠  
 ٣٥١  
 ٣٥٢  
 ٣٥٣  
 ٣٥٤  
 ٣٥٥  
 ٣٥٦  
 ٣٥٧  
 ٣٥٨  
 ٣٥٩  
 ٣٦٠  
 ٣٦١  
 ٣٦٢  
 ٣٦٣  
 ٣٦٤  
 ٣٦٥  
 ٣٦٦  
 ٣٦٧  
 ٣٦٨  
 ٣٦٩  
 ٣٧٠  
 ٣٧١  
 ٣٧٢  
 ٣٧٣  
 ٣٧٤  
 ٣٧٥  
 ٣٧٦  
 ٣٧٧  
 ٣٧٨  
 ٣٧٩  
 ٣٨٠  
 ٣٨١  
 ٣٨٢  
 ٣٨٣  
 ٣٨٤  
 ٣٨٥  
 ٣٨٦  
 ٣٨٧  
 ٣٨٨  
 ٣٨٩  
 ٣٩٠  
 ٣٩١  
 ٣٩٢  
 ٣٩٣  
 ٣٩٤  
 ٣٩٥  
 ٣٩٦  
 ٣٩٧  
 ٣٩٨  
 ٣٩٩  
 ٤٠٠  
 ٤٠١  
 ٤٠٢  
 ٤٠٣  
 ٤٠٤  
 ٤٠٥  
 ٤٠٦  
 ٤٠٧  
 ٤٠٨  
 ٤٠٩  
 ٤١٠  
 ٤١١  
 ٤١٢  
 ٤١٣  
 ٤١٤  
 ٤١٥  
 ٤١٦  
 ٤١٧  
 ٤١٨  
 ٤١٩  
 ٤٢٠  
 ٤٢١  
 ٤٢٢  
 ٤٢٣  
 ٤٢٤  
 ٤٢٥  
 ٤٢٦  
 ٤٢٧  
 ٤٢٨  
 ٤٢٩  
 ٤٣٠  
 ٤٣١  
 ٤٣٢  
 ٤٣٣  
 ٤٣٤  
 ٤٣٥  
 ٤٣٦  
 ٤٣٧  
 ٤٣٨  
 ٤٣٩  
 ٤٤٠  
 ٤٤١  
 ٤٤٢  
 ٤٤٣  
 ٤٤٤  
 ٤٤٥  
 ٤٤٦  
 ٤٤٧  
 ٤٤٨  
 ٤٤٩  
 ٤٥٠  
 ٤٥١  
 ٤٥٢  
 ٤٥٣  
 ٤٥٤  
 ٤٥٥  
 ٤٥٦  
 ٤٥٧  
 ٤٥٨  
 ٤٥٩  
 ٤٦٠  
 ٤٦١  
 ٤٦٢  
 ٤٦٣  
 ٤٦٤  
 ٤٦٥  
 ٤٦٦  
 ٤٦٧  
 ٤٦٨  
 ٤٦٩  
 ٤٧٠  
 ٤٧١  
 ٤٧٢  
 ٤٧٣  
 ٤٧٤  
 ٤٧٥  
 ٤٧٦  
 ٤٧٧  
 ٤٧٨  
 ٤٧٩  
 ٤٨٠  
 ٤٨١  
 ٤٨٢  
 ٤٨٣  
 ٤٨٤  
 ٤٨٥  
 ٤٨٦  
 ٤٨٧  
 ٤٨٨  
 ٤٨٩  
 ٤٩٠  
 ٤٩١  
 ٤٩٢  
 ٤٩٣  
 ٤٩٤  
 ٤٩٥  
 ٤٩٦  
 ٤٩٧  
 ٤٩٨  
 ٤٩٩  
 ٥٠٠  
 ٥٠١  
 ٥٠٢  
 ٥٠٣  
 ٥٠٤  
 ٥٠٥  
 ٥٠٦  
 ٥٠٧  
 ٥٠٨  
 ٥٠٩  
 ٥١٠  
 ٥١١  
 ٥١٢  
 ٥١٣  
 ٥١٤  
 ٥١٥

[illegible]

THE VALUE  
OF  
AL-MUTHUL 'ALĀ KITĀB AL-MUQARRAB

The value of this manuscript is based upon the following:

Firstly - The high reputation of the compiler himself, Ibn 'Uṣfūr, the well-known esteemed scholar and Shaykh of the grammarians in his time.

Secondly - The value of "al-Muqarrab" itself, that is:

- 1 - It starts with the definition of grammar; the definition of speech and its divisions; al-i'ṣrāb: The definition of al-i'ṣrāb, cases of al-i'ṣrāb, signs of al-i'ṣrāb and the places in which nouns and verbs are inflected by a case of al-i'ṣrāb, such as: The noun is in the nominative case if it is, for example, the subject of a verbal sentence or the subject of a nominal sentence. This is a clear and logical way of presentation.
- 2 - After mentioning the rules of the word when it is composed with other words it mentions the rules of the word itself in regard, for example, to being inflected or uninflected. Starting from the whole to the part is the best way of understanding and the modern method of teaching.
- 3 - The definitions that occur in

"al-Muqarrab" are quite accurate and completely obvious.

- 4 - Those definitions in spite of being clear are explained word by word and step by step in a logical way, such as what is to be found in the category of "wonder".
- 5 - It follows up the lexical meanings of the articles and their usage, and it deals fully with their rules. This is as what is to be found in the category of "kāna and its sisters".
- 6 - It cares much about the meanings specially in the category of "the verbal nouns" and "exhortation".
- 7 - It gives reasons and explanations, such as: Diptote takes the place of the verb in not having the nunation and not being in the genitive case.

Thirdly - The way that Ibn ʿUṣfūr follows in commenting on "al-Muqarrab":

- 1 - He quotes the difficult terms and explains them in a clear statement and a clear style.
- 2 - He clarifies the difficult words in a way easy to understand.
- 3 - During his explanations of the grammatical points he presents many examples taken from the Qur'ān, readings, Tradition, poetry, proverbs, speech of the Arabs and sayings

of the grammarians.

- 4 - Sometimes he gives the lexical meaning of the word that occurs in the grammatical example.
- 5 - He puts questions and gives the reply in a logical way.
- 6 - He mentions the opinions of the grammarians and prefers one to another and gives reasons for that.
- 7 - He refutes the opinions of some grammarians and puts forward reasons.

## THE METHOD

## I HAVE FOLLOWED IN EDITION

I shall not say all I did because edition is a very huge task, therefore I shall confine myself to mentioning the main points only and the points that occur several times.

- I - I have copied the text carefully in my own handwriting, and I did my best to present it in a good way in regard to vocalization and punctuation.
- II - I have shown the difference among the copies exactly as it is in regard to vocalization.
- III - I have explained the words and expressions which I think are in need of explanation.
- IV - I have clarified the quotation **”وقول , قول”** by mentioning what comes before or after it in "al-Muqarrab" when it is in need of clarity.
- V - I have tried to give more explanations for the grammatical points by referring to other references.
- VI - As for the poetic grammatical examples I have followed this way:
  - 1 - I have mentioned the metre.
  - 2 - I have arranged the references that mention the example thus:  
 Al-Muqarrab (Q), al-Tadrib (B), the Diwān,  
 al-Kitāb - because most of the references repeat what is written by "Sibawayh" - then

- according to the letters of the alphabet.
- 3 - If there are two references bearing the same title and by one author I have arranged them according to the letters of the alphabet of their editors.
  - 4 - If there are two references bearing the same title, the same author and one of them carries an editor and the other does not I have arranged them according to the edition which is older.
  - 5 - If there are more than one reference and by one author I have arranged them according to the letters of the alphabet of their titles.
  - 6 - I have arranged the lexicons according to their titles.
  - 7 - If there are two references bearing the same title, the same author and by different editors the one which I have used much I have not mentioned in detail.
  - 8 - If there are many authors having the same surname I have not mentioned the name of the one whose work I have used much.
  - 9 - Concerning the verse itself I have compared what is mentioned in the references with what is mentioned in the text, and I have put down the difference exactly as it is in regard to vocalization. This means that I took the text as a measure because not every verse is mentioned in a *diwān*.
  - 10 - I have not repeated the points which are mentioned in the references. This means that I have mentioned the point once only.

- 11 - I have tried to put down all that is taken from the references exactly as it is in regard to vocalization.
- 12 - If there is a word left by the references without explanation and I think it is in need of that I have explained it at the end of the footnote.
- 13 - What I meant by "sum." is:
  - (a) Taking the chief points only.
  - (b) The quotation is not in succession. That is not line by line or word by word.
- 14 - I have not used "sum." with lexicons.
- 15 - I have mentioned the pages of the references according to the quotation.

In general I have followed this way with all the examples.

- VII - With regard to the references that mention the verses of the Qur'ān I have arranged them in the same way, but I started first with "The Message Of THE QUR'ĀN".

- VIII - I have given a brief definition to the proper names and names of the cities that occur in the text.

- IX - "Not clear enough" means:
  - (a) A letter of the word is not understood.
  - (b) The letters of the word are clear but the word has no meaning.
  - (c) The ink is faint.

- X - On the whole I have not used "sic" with the

manuscripts because the ancient handwriting differs from the handwriting nowadays.

With respect to the years that occur within the thesis I have added the Christian date and put it between two brackets when it is not mentioned by the reference.



# كِتَابُ

الْمَثَلِ عَلَى كِتَابِ الْمُفَرِّجِ

تَصْنِيفُ الشَّيْخِ الْإِمَامِ الْأَوْحَدِ  
أَبِي الْحَكَمِ عَلِيِّ بْنِ مُؤَمِّسٍ  
ابْنِ عُصْفُورٍ الْخَضِرِيِّ الْإِسْطِيلِيِّ

تَعَمَّدَهُ اللَّهُ بِرَحْمَتِهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ<sup>(1)</sup>

الحمد لله باري النسم ، مانح القسم ، المَطْوِل<sup>(2)</sup>  
على الإنسان باللباس<sup>(3)</sup> والمُحْمَز<sup>(3)</sup> له عهد سائر الحيوات<sup>(3)</sup>  
بالنبيا . والصلوة على نبيه محمد هادي الأمم<sup>(4)</sup>  
ورسوله إلى العرب والعجم ، المنتقى منه معد به<sup>(5)</sup>  
عدناه<sup>(6)</sup> ، المبعوث بالحنيفية السموية<sup>(8)</sup> الناصحة لغيرها

- 
1. M : رن يتر اكرم : Sh # صَلَّى ... وآله
2. Sh : وما نَحْ
3. Sh : المحمز
4. M : محمد المحتق منه ولد : Sh # المنتقى منه
5. Sh : مُعَدَّ : Not clear enough.
6. Sh : ابه
7. مُعَدَّ به عدناه : Father of the Arabs.  
Aqrab al-Mawārid.
8. M : السما

من الأدبانية ، وعلى آله وصحبه الكرام أئمة  
 الإمامية وأعلام الإسلام . ورضي الله عنه الإمام<sup>(1)</sup>  
 المتهدي العلوم ، تفسر معالم الدين بعد غفائرها  
 وموضحها بعد غفائرها ، وعنه أصحابه الطرادية<sup>(2)</sup>  
 المتهديين والتابعين لهم بإحسان إلى يوم القيمة<sup>(3)</sup> .  
 وبغف :

فإني لما سكت<sup>(4)</sup> في كتابي التمس<sup>(5)</sup> "بالقرب"  
 ملكة الاختصار فركت كثيرا من تمثيل مائله  
 خوف الإكثار<sup>(6)</sup> ، لئلا يحصر ألفاظهم بسبب ذلك  
 إظهارهم ، فاستعجم<sup>(7)</sup> العنى المراد<sup>(8)</sup> بعصه الاستعجام<sup>(9)</sup> .  
<sup>(10)</sup>

1. Sh : الإمام المعصوم

2. Sh : المرسد

3. Sh : وعنه

4. Sh : واننى

5. M : سكت : Not clear enough.

6. M : كتابي ... بالقرب : # Sh : كتابي المقرب

7. Sh : خوف : Not clear enough.

8. Sh : واستعجم

9. Sh : المراد

10. Sh : استعجام

فَأَشَارَ مِنْهُ مَنَاقِبُهُ <sup>(1)</sup> أَعْلَى <sup>(2)</sup> مِنْهُ أَنَّهُ يَسْمُو الْبَيْتَ الْمَرْحُ  
وَالصِّفَتَ ، وَمَفَاخِرُهُ <sup>(3)</sup> أَكْثَرُ مِنْهُ أَنَّهُ يُحِيطُ بِمَا الْإِدْرَالُ  
وَالْعُرْفَةُ ، الْأَمِيرُ الْحَمِيدُ الشَّيْمُ الْبَعِيدُ مَنْطَلُ  
السَّيْمِ <sup>(4)</sup> أَبُو يَحْيَى <sup>(5)</sup> أَبْنُ مَوْلَانَا الْمَلِكِ <sup>(6)</sup> الرَّهْمَامِ الْمُغَلِي  
لِوَأَدَّ الْإِسْلَامِ الْمُرْتَدِّي بَرْدَاوِ الْإِعْظَامِ ، الْأَمِيرِ  
الْأَجَلِ الْأَوْحَدِ الظُّفْرِ الْمُؤَيَّدِ الْأَسْعَدِ أَبِي  
زَكَرِيَّا <sup>(7)</sup> أَبْنُ الشَّيْخِ الْقُدْسِ الْمَجَاهِدِ ، أَبِي مُحَمَّدٍ  
أَبْنُ الشَّيْخِ الْمَجَاهِدِ الْقُدْسِ أَبِي خَفْصٍ ، عَضُدُ  
اللَّهِ بِهِمْ الدِّيمَةُ <sup>(8)</sup> وَأُمْتَعَ بِطَوْلِ بَقَائِهِمُ الْمَلَمِيَّةُ ،  
إِلَى وَضَعِ تَأْلِيْفِ <sup>(9)</sup> تُتَوَفَّى <sup>(10)</sup> فِيهِ مَثَلُ

1. Sh : مناقب : Not clear enough.

2. M : اعلى

3. Sh : ومفاخره : Not clear enough.

4. Sh : البعيد... السهم

5. Sh : عسى

6. Sh : الملك : Missing.

7. M : ابو زكريا اسد # Sh : الي... ابوه

8. M : به

9. Sh : عضد... الديمة : Damage.

10. M : يتوفى

لِيَتَبَيَّنَ<sup>(1)</sup> بِذَلِكَ مُشْكَلُهُ .  
 فَوَضَعْتُ<sup>(2)</sup> فِي ذَلِكَ جَزْأً خَفِيفًا شَرَحْتُ<sup>(3)</sup>  
 تِلْكَ الْمَائِلَ<sup>(4)</sup> الْمُشْكَلَةَ وَاسْتَوْعَبْتُ<sup>(5)</sup> مَثَلًا الْمَرْحَلَةَ ،  
 فَأَنْفَعُ<sup>(6)</sup> بِذَلِكَ اسْتِعْجَالًا وَانْفُجَّ<sup>(7)</sup> انْفِجَالًا  
 وَاسْتَبْرَأْتُ<sup>(8)</sup> .  
 وَرَفَعْتُ<sup>(9)</sup> إِلَى حَضَرَتِهِمْ ، وَصَلَ<sup>(10)</sup> اللَّهُ  
 عَزَّوَجَلَّ ، إِذْ كَانَ الْعِلْمُ نَتِيجَةً<sup>(11)</sup> جَالِيَةً ، وَأَهْلُهُ  
 بِمَكَانِهِ<sup>(12)</sup> مَكِينُهُ<sup>(13)</sup> . وَهُوَ سَجَانُهُ يُنْقِي

- 
1. Sh : تَأْلِيفٌ ... لِيَتَبَيَّنَ : Damage.
  2. Sh : ذَلِكَ : Not clear enough.
  3. Sh : شَرَحْتُ : Damage; and after خَفِيفًا شَرَحْتُ the word فَسَدَ is to be found.
  4. Sh : الْمَائِلَ : Damage.
  5. Sh : وَاسْتَبْرَأْتُ : Not clear enough.
  6. Sh : وَرَفَعْتُهَا
  7. Sh : اللَّهُ دَوَامٌ
  8. Sh : الْعِلْمُ : Damage.
  9. M : نَتِيجَةً : Not clear enough.
  10. M : أَهْلُهُ بِمَكَانِهِ : Not clear enough.
  11. Sh : مَا

هَضَرَتْهُمْ مَنَاقِبُ الْأَمَالِ وَالْأَمَانِي ، وَأَيَّامُهُمْ  
 الْمَشْرِقَةُ<sup>(1)</sup> الزَّاهِرَةُ مَوْصِمًا<sup>(2)</sup> لِلْبِشَائِرِ وَالْقَطْلَانِي  
 بِحَمْنِهِ وَكَرِيمِهِ ۝

---

1. M : أَيَّامُهُمُ الْمَشْرِقَةُ : Not clear enough.

2. Sh : مَوْصِمًا لِلْبِشَائِرِ : Damage.

IN THE NAME OF GOD,  
 THE MOST GRACIOUS,  
 THE DISPENSER OF GRACE.

MAY GOD BLESS  
 MUḤAMMAD AND HIS FAMILY

Praise be to God the Creator of souls, the Grantor of shares, who bestowed the tongue to man and who distinguished him from the animal by eloquent speech.

And may His blessing be on His Prophet Muḥammad guide of the nations and His Messenger to the Arabs and non-Arabs, who was chosen from Maʿadd Ibn ʿAdnān, who was sent with tolerant Islām which cancelled the other religions, and on his family and his commendable companions who are the right hands of the faith and the banners of Islām.

And may God be well-pleased with the Imām the well-known Mahdī, who revealed the principles of religion after they had disappeared and who clarified them after they had been effaced, and may God be well-pleased with his companions who guide and were well-guided and with those who follow them in good deeds till the Day of Judgment.

AFTER PRAISING GOD:

Verily, when I followed in my book which is called "al-Muqarrab" the way of abridgement and left many of its matters without presenting examples through fear of doing too much, some of its words became obscure, and so the meaning intended became rather difficult.

Therefore the one whose good traits are beyond praise and description, and whose glorious deeds are too great for understanding and comprehension, the Emir whose habits are praiseworthy, whose strong determination is high, Abū Yahyā the son of our master the brave king who raised the banner of Islām high and wore the cloak of magnificence, the most great, the unique, the victorious, the strong, the most happy Emir Abū Zakariyā the son of the holy warrior Shaykh, Abū Muḥammad the son of the warrior, the holy Shaykh Abū Ḥafṣ - may God support religion by them and give Muslims joy by prolonging their days - ORDERED ME to draw up a compilation in which its examples might be completed so that its ambiguous matters might be clear.

I then laid down of that a little part in which I explained those ambiguous matters and completed their neglected examples, they then became clear.

After that I offered it to their Presence - may God keep ever their glory - since learning is the result of their glory and learned men enjoy high esteem in their minds.

May He the Most Glorious keep their Presence the



goal of all hopes and wishes, and their shining,  
brilliant days as a festival of good news and  
congratulations through His favour and generosity.

# ذَلِكَ حَفِيفَةُ النَّحْوِ

## قَوْلِي

□ النَّحْوُ عِلْمٌ مُتَخَرِّجٌ<sup>(1)</sup> بِالْمَقَائِيسِ  
الْمُتَنَبِّهَةِ<sup>(2)</sup> مِنْ اسْتِقْرَافِ<sup>(3)</sup> كَلَامِ الْعَرَبِ □

أَرَدْتُ بِذَلِكَ أَنَّ النَّحْوَ عِلْمٌ أَحْكَامِ كَلَامِ  
الْعَرَبِ الْكُلِّيَّةِ الْمُتَخَرِّجَةِ بِالْمَقَائِيسِ الْمَوْصُوفَةِ ،  
كَرْفِعِ الْفَاعِلِ وَنَصِبِ الْمَفْعُولِ وَغَيْرِ ذَلِكَ مِنْ  
أَحْكَامِ كَلَامِهِمْ . أَلَا تَرَى أَنَّ الْعِلْمَ بِهَذِهِ الْأَحْكَامِ  
الْكُلِّيَّةِ هُوَ الْمُسَمَّى نَحْوًا ، وَأَمَّا الْعِلْمُ بِالْمَقَائِيسِ<sup>(3)</sup>  
أَنْفِيسًا مِنْ غَيْرِ نَظَرٍ إِلَى مَعْرِفَةِ الْأَحْكَامِ الْمُتَخَرِّجَةِ  
بِهَا فَهِيَ صِنَاعَةٌ أُخْرَى غَيْرُ هَذِهِ الصِّنَاعَةِ .

1. Sh : مُتَخَرِّجٌ : Damage.

2. : تَتَّبَعَ اقْرَأَهَا لِمَعْرِفَةِ أَحْوَالِهَا وَخَوَاصِّهَا : اسْتَقْرَفَ الْأُمُورَ اسْتِقْرَافًا  
Followed up their study to know their conditions and  
peculiarities.  
Aqrab al-Mawārid.

3. Sh : بِالْمَقَائِيسِ الْمَوْصُوفَةِ

# فَقِيلَ

□ المَوْصَلَةُ إِلَى مَعْرِفَةِ أَحْكَامِهِ  
الَّتِي لَيْسَتْ وَزْنِيَّةً<sup>(1)</sup> □

تَحَرَّزْتُ بِذَلِكَ مِنْ عِلْمِ الْعُرُوصِ ، فَإِنَّهُ  
مُسْتَخْرَجٌ أَيْضًا بِالْمَقَايِيسِ الْمُسْتَنْبِطَةِ<sup>(2)</sup> مِنْ اسْتِقْرَاءِ  
كَلَامِ الْعَرَبِ . وَلَمْ يُعْتَرِضْهُ عَلَى ذَلِكَ بِأَنَّهُ يُقَالُ إِنَّهُ  
الْمَقَايِيسُ النَّحْوِيَّةُ قَدْ تَوَصَّلُ إِلَى مَعْرِفَةِ أَحْكَامِ  
وَزْنِيَّةٍ مِنْ جِهَةِ أُشْرَاقٍ قَدْ تَوَصَّلُ إِلَى مَعْرِفَةِ أَوْزَانِهِ<sup>(4)</sup>  
الْأَفْعَالِ وَبَعْضِهِ الْأَسْمَاءِ<sup>(3)</sup> ، لِذَلِكَ لَمْ أُرِثْ إِلَّا وَزْنَهُ  
الْكَلَامِ وَهُوَ الْوِزْنُ الْعُرُوصِيُّ ، لَا وَزْنَهُ بَعْضِهِ  
الْكَلِمِ وَهُوَ الْوِزْنُ النَّحْوِيُّ . أَلَا تَرَى أَنَّهُ الضَّمِيرُ<sup>(5)</sup>

- 
1. Q : المَوْصَلَةُ إِلَى مَعْرِفَةِ أَحْكَامِ اجْزَائِهِ الَّتِي يَأْتِلَفُ مِنْهَا  
2. Sh : المستنبطة : Not clear enough.  
3. Sh : بعضه الاسماء : Damage.  
4. Sh : أوزانه  
5. Sh : الضمير : Not clear enough.

مه قولی "أحطامیه" عائت علی الکلام ٠٠

---

في قول مه : Sh # مه قول : 1. M

# بَابُ

تَنْبِيْهِ الْكَلَامِ <sup>(1)</sup> وَأَجْنَاسِهِ

## قَوْلُهُ

<sup>(2)</sup> [ الْكَلَامُ اصْطِلَاحًا ]

أَيُّ فِي اصْطِلَاحِ النَّحْوِيِّيَّةِ <sup>(3)</sup> . وَتَحَرَّزْتُ  
بِذَلِكَ مِنَ الْكَلَامِ بِالنَّظَرِ إِلَى اللُّغَةِ فَإِنَّهُ قَدْ <sup>(4)</sup>  
يَقَعُ عَلَى الْكَلَامِ الاصْطِلَاحِيُّ وَعَلَى غَيْرِهِ <sup>(5)</sup> .

1. Q : الْكَلَامُ

2. Q :

Meaning the word which is composed with other words apparently or supposedly, and that gives meaning. The divisions of the word are three: N., v. and p.

3. Sh : اصْطِلَاحِ النَّحْوِيِّيَّةِ : Damage.

4. The lexical meaning of speech is the idea that is in the mind and expressed by words and signs.

Aqrab al-Mawārid.

5. Sh : عَلَى ... وَعَلَى : Damage.

فَقُولِي

[ هو اللفظ المركب<sup>(1)</sup> ]

تَحَرَّزْتُ بِهِ مِنْهُ فَمِنْهُ "زَيْدٌ" وَ"عَمْرُو"<sup>(2)</sup> :

فَقُولِي

[ وَجُودًا ]

مِثَالُهُ : "قَامَ زَيْدٌ" :

فَقُولِي

[ أَوْ تَقْسِيمًا ]

مِثَالُهُ : "زَيْدًا" تَرِيدُ : "إِصْرَ زَيْدًا" .

1. B :

مركب : Comp., he was wary of the single word for it is not speech.

2. M : وقولي... عمرو : Missing.

ألا ترى أنَّه مركَّبٌ في التَّفسيرِ ولا وجودَ  
للتَّركيبِ بالنَّظرِ إلى اللَّفظِ<sup>(1)</sup> .

---

1. Sh : بالنَّظرِ ..... اللفظِ : Missing.

# بَابُ الْإِعْرَابِ قَوْلِي

[ (الإِعْرَابُ اصطلاحاً )<sup>(1)</sup>

أَي فِي اصطلاح النحويين ، وتحرّرت  
بذلك من الإعراب<sup>(2)</sup> بالنظر إلى اللغة<sup>(3)</sup> فإنّه يقع  
على الإعراب<sup>(4)</sup> الاصطلاح<sup>(5)</sup> المذكور وعلى غير  
ذلك مما ذكره أهل اللغة<sup>(6)</sup> :

1. Q :

Meaning the change of the final letter of the word because of an op. that is pre. to it in the speech in which it is to be found.

2. Sh : الإِعْرَاب : Not clear enough.

3. حَسَنٌ وَافِصٌ وَلَمْ يَلْحَظْ فِي الْإِعْرَابِ : أَعْرَبَ كَلَامَهُ :  
Rectified it, clarified it and made no grammatical mistakes.

Aqrab al-Mawārid.

4. Sh : على الإعراب : Damage.

5. Sh : ذَكَرَ

6. Sh : أَهْلُ : Not clear enough.



فَقُولِي

[لِعَامِلٍ يَدْخُلُ عَلَيْهَا]

(1) تَحَرَّزْتُ بِذَلِكَ مِنْ تَغْيِيرِ آخِرِ الْكَلِمَةِ  
 لِعَامِلٍ غَيْرِ دَاخِلٍ عَلَيْهَا ، نَحْوُ تَغْيِيرِ آخِرِ الْحَكَايَةِ  
 "بِمَنْه" (4) . وَمِثَالُ ذَلِكَ قَوْلُهُ : "مَنْه زَيْدٌ ؟" لَمْ يَسْمَعْ  
 قَالُ : "قَامَ زَيْدٌ" (5) وَ "مَنْه زَيْدٌ ؟" لَمْ يَسْمَعْ قَالُ : "رَأَيْتُ  
 زَيْدًا" (6) وَ "مَنْه زَيْدٌ ؟" لَمْ يَسْمَعْ قَالُ : "مَرَرْتُ بِزَيْدٍ" .  
 فَآخِرُ "زَيْدٍ" قَدْ تَغْيَّرَ بِسَبَبِ الْحَكَايَةِ . فَالْعَامِلُ

1. Sh : بِذَلِكَ : Missing.

2. B :  
 آخِرِ الْكَلِمَةِ : The final, he was wary of  
 the change of the first and the middle, such as  
 the change of the dim. and broken pl.

3. Sh : آخِر : Missing.

4. M : مَنْه : Not clear enough.

5. Sh : زَيْدٌ : Damage.

6. Sh : الْحَكَايَةِ : Damage.

الْمَآخِلُ<sup>(١)</sup> فِي كَلَامِ الْمُنْتَشِبِ<sup>(٢)</sup> جَرَّ التَّغْيِيرِ<sup>(٣)</sup> وَإِلْد  
فَالْعَامِلُ الْمَآخِلُ<sup>(٤)</sup> عَلَى "زَيْدٍ" الْوَاقِعِ بَعْدَ "مَنْه"  
لَمْ يَتَغَيَّرْ ٠٠

~~فَقُلْ~~

□ عَمَدَ الرَّهْبَةِ النَّبِ كَالِهَ عَلِيَّ قَبْلَ  
دُخُولِ الْعَامِلِ إِلَى هَيْئَةِ أُخْرَى<sup>(٥)</sup> □

أَرَدْتُ بِذَلِكَ أَنَّهُ أُبَيِّنُهُ أَنَّ التَّغْيِيرَ الْمُسَمَّى  
إِعْرَابًا لَيْسَ كَوْنَهُ آخِرَ الْكَلِمَةِ مَرْفُوعًا تَارَةً  
وَمَنْصُوبًا أَوْ مَنْفُوضًا أُخْرَى<sup>(٦)</sup>، فَإِنَّهُ الْمُعْرَبُ

1. M : خل : Inserted on the left margin.

2. : إِذَا شَاوَرَ وَفَحَصَ عَنْهُ : اِسْتَشْبَهَتْ فِي أَمْرٍ  
Considered it with others and examined thoroughly.  
Aqrab al-Mawārid.

3. M : جَرَّ التَّغْيِيرِ # Sh : ادله احدث التغيير

4. Sh : الْمَآخِلُ : Damage.

5. Q :

Meaning the change of the final letter of the word.

6. M : وَمَنْصُوبًا تَارَةً وَمَنْصُوبًا... أُخْرَى # Sh :

<sup>(1)</sup> قد لا يتغير آخره هذا النوع منه التغير<sup>(2)</sup> .  
 ألا ترى أنه بعصه العربات<sup>(3)</sup> قد تلتزم فيه  
 طريقة واحدة ولا يتعمل<sup>(4)</sup> إلّا مرفوعاً نحو:  
 " أَيْمَنَهُ اللَّهُ " و " لَعَنَهُ اللَّهُ " ، أو منصوباً نحو:  
 " سُبْحَانَ اللَّهِ " و " مَعَاذَ اللَّهِ " . وإنما التغير<sup>(5)</sup>  
 المسمى إعراباً كلُّ تغيرٍ حدث في الكلمة بسبب دخول  
 العامل ولم يكنه فيبدأ قبل ذلك .  
 فاللُفاظُ المفردة كانت<sup>(6)</sup> قبل دخول العامل  
 على موقوفة نحو : " زيد " و " بكر " و " يضر " <sup>(7)</sup>  
 و " يفت " بدليل أنه أسماء<sup>(8)</sup> العدد إذا لم يدخلوا  
 و " يفت " بدليل أنه أسماء<sup>(9)</sup> العدد إذا لم يدخلوا

1. Sh : قد : Not clear enough.

2. Sh : التغير

3. Sh : العرب

4. Sh : لا

5. M : فاللُفاظُ

6. M : كانت : Inserted on the left margin.

7. Sh : عمرو

8. Sh : نصوص

9. Sh : يفت ... أسماء : Damage.

عليها <sup>(1)</sup> عاملاً في اللفظ ولا في التقدير ، بل قصد <sup>(2)</sup> بها مجرد العدد نحو : "واحد" ، "اثنتان" ، "أربعة" كانت موقوفة .

فإذا دخل عليها عاملٌ من العوامل نقلها <sup>(3)</sup> عن ذلك الوقف إلى حركة . فإنه كانه العامل داخل على جملة نقل العرب <sup>(4)</sup> عن ذلك النوع الذي كانه فيه من الإعراب إلى نوع آخر ، وذلك <sup>(5)</sup> نحو قوله : " يقوم زيد " إذا دخل الجازم نقل الفعل <sup>(6)</sup> من الرفع إلى الجزم <sup>(7)</sup> . فهذا النوع <sup>(8)</sup> من التغيير الذي لا ينقل عنه <sup>(9)</sup> معرب هو المسمى إعراباً لا النوع الأول .

1. Sh : عليها : Not clear enough.

2. Sh : قصد بها : Damage.

3. Sh : ادخل

4. M : جملة

5. M : وذلك : Inserted on the right margin.

6. M : إذا : Not clear enough.

7. Sh : إلى : Not clear enough.

8. M : التغيير : Not clear enough # Sh : المعبر

9. Sh : الأول : Not clear enough.

فَقُلْ

[ وَأَمَّا الْخَفَصَةُ فَأَنْفَرْتُ بِهِ الْأَسْمَاءُ ]<sup>(1)</sup>  
إِلَى آخِرِهِ

إِنَّمَا اعْتَفَرْتُ عَنْهُ امْتِنَاعٌ دُخُولِ الْخَفَصَةِ فِي الْفِعْلِ  
الْمُضَافِ الْمُضَافِ إِلَيْهِ اسْمٌ زَمَانِيٌّ<sup>(2)</sup> أَوْ<sup>(3)</sup> "زَوْ" أَوْ<sup>(4)</sup>

1. Q :

Cases of inflection are four: Raf<sup>c</sup>, naṣb, khafḍ and jazm; raf<sup>c</sup> and naṣb are peculiar to ns. and vs.

2. Sh : إِلَيْهِ اسْمٌ : Damage.

3. Q : خَرَجْتُ يَوْمَ يَقُومُ عَمْرُو

⊗ B : هَذَا يَوْمٌ يَنْفَعُ : N. of time : اسْمٌ زَمَانِيٌّ

⊗ Sum.

A n. that is a muḍāf to a v. is as the saying of the Most High God in "al-Mā'ida"

(The Repast), v. 119 :

هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ  
Sibawayh, al-Kitāb, pt. III, p. 117.

4. Sh : أَوْ زَوْ : Damage.

⊗ Q : اذْهَبْ بِرِي تَلَمَّ

(continued)

(2) "آيَةُ" <sup>(1)</sup> لُتُّهُ قَدْ كَانَهُ خَفِضُهُ وَاجِبًا لَهَا

Footnote 4 continued:

⊗ B :

و اذهبى بنى تلميه , اذهب بنى تلم : او ذو  
and اذهبوا بنى تلموه , اذهبوا بنى تلموه  
اذهبه بنى تلمه .

⊗ Sum.

ذو being a mudāf to the sentence is as:  
اذهب بنى تلم : The bā' is adverbial, and  
the majority say that ذى is in the sense of  
صاحب , the qualified n. then is  
indefinite i.e. اذهب فى وقت صاحب سلامة .  
They say also that it is in the sense of الذى  
and the qualified n. is definite, and the  
sentence is the conj. sentence that supplies no  
place; the origin is:

اذهب فى الوقت الذى تلم فيه

But this is weak because the usage of ذو as  
a conjunct is peculiar to Ṭayyī', and in their  
language it is frequently used as an uninfl. n.  
Ibn Hishām, al-Mughnī, pt. II, pp. 467, 470.

1. Q :

ايتنى بايه هوم زيد

⊗ B :

ايتنى بايه يقوم زيد : او اية

⊗ Sum.

آيَةُ is the same as عَلَامَةٌ ; it is mostly  
pre. to the verbal prop. headed by an  
infinitival p., as the poet says بَايَةٌ يُقْبَرُونَ  
and بَايَةٌ مَا تُجْبَوْنَ .

Howell, Classical Arabic, pt. I, fasc. II,  
p. 736.

2. Sh : واجبًا لها : Damage.

ذكرناه<sup>(1)</sup> لولا ما منع<sup>(2)</sup> منه ذلك<sup>(3)</sup> الله<sup>(4)</sup> بالإضافة<sup>(5)</sup> في  
 الحقيقة<sup>(6)</sup> إنما هي للمصدر<sup>(7)</sup>، كأنك<sup>(8)</sup> إذا قلت<sup>(9)</sup>: "أقوم<sup>(10)</sup>  
 يوم<sup>(11)</sup> يقوم<sup>(12)</sup> زيد<sup>(13)</sup>" قد قلت<sup>(14)</sup>: "يوم<sup>(15)</sup> قيام<sup>(16)</sup> زيد<sup>(17)</sup>"، ولذلك<sup>(18)</sup>  
 تعرف<sup>(19)</sup> "يوم<sup>(20)</sup>" بالإضافة<sup>(21)</sup>. ولو كانت<sup>(22)</sup> بالإضافة<sup>(23)</sup>  
 في اللفظ<sup>(24)</sup> والمعنى<sup>(25)</sup> إلى الفعل<sup>(26)</sup> لم يتعرف<sup>(27)</sup> ل<sup>(28)</sup> الله<sup>(29)</sup>  
 الفعل<sup>(30)</sup> نكرة<sup>(31)</sup> بـليل<sup>(32)</sup> وصفهم<sup>(33)</sup> الشكر<sup>(34)</sup> به<sup>(35)</sup> نحو<sup>(36)</sup>:

1. Q :

Sum.

The gen. case should be attached to the imperfect v. because it is infl. and an op. of the gen. is pre. to it.

2. M # Sh : بالإضافة : Not clear enough.

3. Sh : للمصدر : Not clear enough.

4. Sh : كأنك : Damage.

5. M : قلت : Not clear enough.

6. Sh : يوم : Damage.

7. M : يوم يقوم : Not clear enough.

8. M : تعرف

9. Sh : بالإضافة : Damage.

10. M : ل<sup>(28)</sup> الله الفعل : Not clear enough.

11. Sh : حرم

12. Sh : وصفهم الشكر : Damage.

13. M : بـ : Inserted on the right margin.

14. Sh : نحو قوله

" مررتُ برجلٍ يضحكُ " .

ولم أعتذرَ عنه امتناعِ التخصيصِ في ما <sup>(1)</sup> عدتُ  
ذلكَ من الأفعالِ <sup>(2)</sup> المضارعةِ لأنَّهُ لم يجبَ فُيَعْتَذَرُ  
عنه .

~~وقول~~

[ ولَمَّا الجِزْمُ فَأَنْفَرْتُ بِهِ الأفعالُ ] <sup>(3)</sup>  
إلى آخره

لم أعتذرَ عنه امتناعِ الجِزْمِ من الأسماءِ  
النصرفيةِ لأنَّهُ لم يجبَ فُيَعْتَذَرُ عنه <sup>(4)</sup> .

1. Sh : فما

2. Sh : الأفعال عسر

3. Q :

Apoc. should be attached to diptotes, because when these are coordinated with the v. in not being in the gen. case and not having the nunation, they should remain quiescent in the gen. case because the sign is taken away instead of placing the fatha. What prevents this is that taking away the two signs will make the n. corrupt.

4. Sh : ~~وقول~~ ..... عنه : Missing.



# بَابُ

## مَعْرِفَةِ عِلْمَاتِ الْإِعْرَابِ

### قَوْلِي

[ وبقاء اللفظ عند دخول

عامل الرفع عليه <sup>(1)</sup> ]  
إلى آخره

إنه قال قائل: كيف جعلت ذلك علامة  
للرفع <sup>(2)</sup> وأنت قد حدثت الإعراب بأنهم

1. Q :

Cases of inflection are raf<sup>c</sup>, naṣb, khafḍ and jazm; signs of raf<sup>c</sup> are three: The ḍamma, the nūn and preserving the word as it is and without any change when an op. of raf<sup>c</sup> is attached to it.

⊗ The Baṣrans think that the sub. of the nominal sentence is in the nom. case because of inception which is a logical op.

Al-Rājiḥī, Durūs fī Kutub al-Naḥw, p. 81.

2. M : للرفع : Not clear enough.

(1) تَغْيِيرُ آخِرِ الْكَلِمَةِ لِعَامِلٍ ، وَلَدَ تَغْيِيرُ فِي هَذِهِ  
 (2) الشُّوعِيَّةِ مِنْهُ الْمَعْرَبَاتِ فِي حَالِ الرَّفْعِ عَلَى مَذْهَبِهِ ؟  
 فَالْجَوَابُ :

(4) إِنِّي لَمْ أَجْعَلْ عَدَمَ التَّغْيِيرِ فِيهَا إِعْرَابًا  
 فِي حَالِ الرَّفْعِ ، بَلْ هُمَا مُجَرَّدَانِ مِنْهُ الْإِعْرَابُ فِي  
 حَالِ الرَّفْعِ . وَإِنَّمَا جَعَلْتُ عَدَمَ التَّغْيِيرِ عِلَامَةً  
 (5) إِعْرَابٍ مِنْهُ هَيْثُ قَامَ مَقَامُ الْعِلَامَةِ فِي إِفْرَاقِهِ  
 الرَّفْعِ كَمَا تُفْرَقُ الْعِلَامَةُ فِي مَا هِيَ فِيهِ (7) .

1. Sh : يعبر

2. M : الشُّوعِيَّةِ : Not clear enough.

3. Q :  
 Meaning the n. and imperfect v.

⊗ Sum.

The Baṣrans think that the imperfect v. is in the ind. mood because it is a subst. for the n.; and being a subst. for the n. is a logical op., therefore it is like inception that puts the n. in the nom. case.

Ibn al-Anbārī, al-Inṣāf, q. 74, pp. 226-227.

4. M : إِعْرَابًا : Missing.

5. M : اِغْرَاب

6. Sh : تفريقه العلامة : Damage.

7. M : فيما... فيه # Sh : علامته الرفع

فَقُولَ

[ فَوَقُولَ : "الزَّيْدُ يَقُومُ" <sup>(1)</sup>  
إلى آخره <sup>(2)</sup>

ما كانه منه هذه المثل <sup>(3)</sup> قد قُتِمَ فيه <sup>(4)</sup>  
الفعل على الاسم "فَالْألفُ" و "الواوُ" <sup>(5)</sup> فيه  
علامته لا ضميره <sup>(6)</sup> ، وما كانه منط قد قُتِمَ  
فيه الاسم على الفعل فهما فيه ضميره لا علامته <sup>(7)</sup>.

1. Q :

Meaning that the nūn is the sign of the ind. mood.

2. Sh : يَقُومُ... آخره : Damage.

3. Q :

Sum.

Such as: يَقُومُ الزَّيْدُ and يَقُومُ الزَّيْدُ ;  
يَا طُوتِي الْبَرَاغِيثُ and يَا طُوتِي الْبَرَاغِيثُ .

4. Sh : فِيهِ : Damage.

5. Sh : الْوَائِ : Damage.

6. M : مِنْهُمَا

7. Sum.

The alif in قَامَا and the wāw in قَامُوا in your saying: قَامَا الزَّيْدُ and قَامُوا الزَّيْدُ are prons.; but if you say: قَامَا الزَّيْدُ the

(continued)

وأردت بقولي : " يَأْكُلُونَنِي <sup>(1)</sup> البراغية " و  
 " البراغية يَأْكُلُونَنِي " أنه أُبَيِّهَ الله " الواو " قد  
 تكونه لغير العاقل إذا عومل <sup>(2)</sup> معاملة  
 العاقل . ألا ترى أنه السَّعَمَلُ إنما هو وصف  
 البراغية بالديلم والذَّيَّة <sup>(3)</sup> ، فيقال : " آذَنِي  
 البراغية وآلَمَنِي " ، فلما وُصِفَتْ بالذَّكَلِ  
 وهو مما يوصف به العاقل <sup>(4)</sup> عوملت <sup>(5)</sup> معاملة ،

Footnote 7 continued:

alif in قَامَا is a sign informing that the  
 v. is for two, the same as the wāw in  
 قَامُوا الزَّيْدُونَ . It is a p. and sign  
 informing that the v. is for a group.

Ibn Ya'ish, Sharḥ al-Mufaṣṣal, pt. VII, p. 7.

1. Sh : يَأْكُلُونَنِي : Not clear enough.

2. M : العاقل : Not clear enough.

3. M : والآذائي # Sh : والآذائية

4. Eating is one of an animal's attributes  
 rational and irrational. Ibn al-Shajari says:  
 In my opinion eating here is in the sense of  
 injury and oppression.

Ibn Hishām, al-Mughni, pt. I, p. 405.

5. Sh : عومل

فَجَعَلَ ضَمِيرَهَا <sup>(1)</sup> وَعَلَامَةً كَضَمِيرِهِ وَعَلَامَتِهِ  
وَهُوَ "الْوَاوُ" <sup>(2)</sup> .

~~فَقُلْ~~

[ فَالْكِسْرَةُ تَكُونُ عِلَامَةً لِلنَّصَبِ <sup>(3)</sup>  
فَبِجَمْعِ الْمُؤَنَّثِ (السَّالِمِ) <sup>(4)</sup>  
إِلَى آخِرِهِ ]

مِثَالُ النَّصَبِ بِالْكِسْرِ قَوْلُهُ : "رَأَيْتُ <sup>(5)</sup>  
الرَّهْنَدَاتِ" ، وَمِثَالُ النَّصَبِ بِاتِّقَادِ الدُّفِ

1. M : ضَمِيرَهَا

2. Sum.

The wāw in أَطْلُوْا الْبَرَاعِيْثَ is a p. as the tā' of feminization in قَالَتْ ; it may be as well the sub. of the verbal sentence, and what comes after it and in the nom. case is a subst. for it.

Dayf, al-Madāris al-Nahwiya, p. 101.

3. Sh : النَّصَبِ

4. Q :

Signs of naṣb are five.

5. Sh : بِالْكِسْرِ ... رَأَيْتُ : Damage.

يَاءُ : "رَأَيْتُ الزُّيْدِيَّةَ" ، ومثال النُّصْبِ بِانْقِلَابِ  
 الْوَاوِ يَاءُ : "رَأَيْتُ الزُّيْدِيَّةَ" <sup>(1)</sup> لَدُنَّ قَدْ تَقَدَّمَ  
 أُشْرَها قَبْلَ دُخُولِ الْعَامِلِ عَلَيْهَا "بِالْأَلِفِ" وَالْوَاوِ <sup>(2)</sup> ،  
 وَمِثَالُ النُّصْبِ بِحَذْفِ النُّونِ : "الزُّيْدِيَّةُ" <sup>(3)</sup> لَهُ  
 يَقُومُوا <sup>(4)</sup> وَ "الزُّيْدِيَّةُ لَهُ يَقُومًا" وَ "هَنْدُ  
 لَهُ تَقُومِي" ، وَمِثَالُ النُّصْبِ بِالْفَتْحَةِ : "إِلَهُ زَيْدٍ" <sup>(5)</sup>  
 لَهُ يَرْكَبُ " .

فَقُولِي

- 
1. M : ومثال النصب بانقلاب الواو ... الزيدية :  
 Inserted on the right margin.
2. M : الالف والواو # Sh :  
 مثال نصها الزيدية بالالف والزيدية بالواو
- Q :  
 Du. before the prefixion of the op. to it is  
 with the alif, and the sound pl. is with the  
 waw.
3. Sh : الزيدية : Damage.
4. Sh : هند
5. Sh : بالفتحة إله : Damage.

□ فالفتحةُ تَكُونُ علامةً للتخفيفِ<sup>(4)</sup>  
 في الأسماءِ التي لا تنصرفُ<sup>(3)</sup> □  
 إلى آخره

مثالُ التخفيفِ بالفتحةِ : "مررتُ بأحمدَ" ،  
 ومثالُ التخفيفِ بأنقلابِ الدالِّفِ ياءُ : "مررتُ  
 بالزَّيْدِيَّةِ" ، ومثالُ التخفيفِ بأنقلابِ الواوِ ياءُ :  
 "مررتُ بالزَّيْدِيَّةِ" .

~~وقيل~~

□ أُحذفُ ما رُفِعَ منهُ "بالنُّونِ"<sup>(4)</sup> □  
 إلى آخره

1. Sh : المتكسر

2. Sh : تنصرف : Not clear enough.

3. Q :

Signs of khafḍ are four: The kasra and others.

4. Q :

Signs of jazm are two: The sukūn and elision.

Elision is to be found in two kinds of vs.;

(continued)

مثال الجزم بحذف "النون" : "الزَّيْلِيلُ لم  
يَقُومًا" و "الزَّيْلِيلَةُ لم يَقُومُوا" و "أَنْتِ  
لم تَقُومِي" .:

~~فَقُلْ~~

[ فإِثْبَاتُهُ إِجْرَاءٌ لَهُ مَجْرَى الصَّحِيحِ ]<sup>(1)</sup>

مثال ذلك قولهُ :

---

Footnote 4 continued:

one of them is what is in the ind. mood by the  
nūn, and the other is every v. whose final  
letter is weak.

1. Q :

If the weak letter is a subst. for a hamza,  
such as: يَقْرَأُ two cases are permissible:  
One of them is to elide the weak letter to  
make it coordinate with the real weak letter,  
and the second is to preserve it as if it were  
a sound letter.



عَجِبْتُ مِنْ لَيْدِكَ وَانْتِيَابِهَا

(1) مِنْ هَيْتُ زَارَتْنِي وَلَمْ أُورَ بِهَا

[السَّجْنِ]

(2) فَأُثِبْتُ "الْقَلْبُ" مِنْ "أُورَ" فِي الْجَزْمِ لَمَّا كَانَتْ

1. Sibawayh, al-Kitāb, pt. III, p. 544:

عَجِبْتُ . Sum.

: الانتياب . ولم أُورَ بِهَا : The rājis lightens:  
: لم أَعْلَمَ بِهَا : Making for and paying  
a visit. لم أُورَ بِهَا : I was not informed about her; in fact it means:  
: لم أَسْعُرَ بِهَا مِنْ وَرَائِي : I did not sense  
her behind me. In this rajaz there is a change  
from address to predication.

The gram. ex. in it is the alleviation of  
the quiescent hamza in أُورَ for poetic  
licence and the need of a letter of  
prolongation before the rawī (ridf).

- ⊗ Sibawayh, al-Kitāb, expl. al-Shantamarī,  
1st ed., pt. II, p. 165.

- ⊗ Geyer, Beiträge zum Dīwān des Ru'bah, p. 59.

- ⊗ Al-Lisān, under the article: ورأى :

مِنْ هَيْتُ زَارَتْنِي وَلَمْ أُورَ بِهَا  
: لم أَسْعُرَ بِهِ : ما أُورِئْتُ بِالشَّيْءِ : I  
did not sense it. (sic): أُورِئْتُ : I let him know.

- ⊗ Al-Suyūṭī, al-Ham, pt. I, p. 180:

The v. is not attributed to any well-known poet.

2. Sh : لَمَّا كَانَتْ : Damage.

مُنْبَلَةٌ<sup>(١)</sup> مِنْهُ "هَمْزَةٌ" . وَالْأَصْلُ : "أَوْزُ بِرْءًا"  
 لَتُشْرَا مِنْهُ لَفْظٌ "الْوَرَارِ"<sup>(٢)</sup> ، أَيِ : "لَمْ أُوتِ"<sup>(٣)</sup>  
 بِرْءًا مِنْهُ وَرَارِي " : :

---

1. Sh : معطية

2. : تَكُونُ خَلْفًا وَتَكُونُ قَدَامًا فِيهِ مِنْهُ الْإِضْرَارُ : الْوَرَارِ  
 Behind and in front of; it is one of the opposites.

Aqrab al-Mawārid.

3. Sh : وَلَمْ

4. Sh : أَوْتِ : Damage.

بَابُ

الْفَاعِلِ

قَوْلِهِ

[أَوْ مَا هُوَ فِي تَقْدِيرِهِ] <sup>(1)</sup>

الذي هو في تقدير الاسم "أَنَّ"  
و "أَنَّ" <sup>(2)</sup> و "مَا" و "كَيْ" <sup>(3)</sup> المَصْدَرِيَّاتُ، إِلَّا  
أَنَّ "كَيْ" لا تُسَعَّلُ فَاعِلَةً <sup>(4)</sup>، تقول: "يُعْجِبُ

1. Q :

The sub. of the verbal sentence is a n.

2. M : أَنَّهُ وَاللَّهُ # Sh : أَنَّهُ وَأَنَّ

3. Sh : كَيْ : Not clear enough.

4. Sum.

كَيْ is generally preceded by the prep. lām, the causative p., as: جِئْتُ لَكَ أُتَعَلِّمُ .

If it is not preceded the lām is then understood, such as: اسْتَفْهِمَ كَيْ تَفْلَحَ , and the inf. n. explained by كَيْ and the v. is in the place of the gen. case by the understood lām, or in the acc. case because of the elision of the prep.

Al-Ghalāyini, Jāmi' al-Durūs, pt. II, p. 178.

أَنَّهُ تَصُومٌ<sup>(1)</sup> وَ "يَسُرُّنِي أَنَّكَ قَائِمٌ" وَ "يَسُرُّنِي  
مَا صُنِعَتْ<sup>(2)</sup> أَي : صُنِعَتْ<sup>(3)</sup> .

ومنه ذلك قوله :

يَسُرُّ الْمَرْءُ مَا ذَهَبَ اللَّيَالِي<sup>(4)</sup>

وَكَانَ ذَهَابُهَا لَهُ ذَهَابًا<sup>(6)</sup>

[الوافى]

1. Sh : صوم
2. Sh : صُنِعَتْ : Damage.
3. Sh : أَي صُنِعَتْ : Missing.
4. M : يَسُرُّ : Not clear enough.
5. Sh : ذَهَبَ : Not clear enough.

6. Abū Ḥayyān, Manhaj al-Sālik, p. 218:

His saying: مَا ذَهَبَ اللَّيَالِي has the place of the nom. case, because it is the sub. of the verbal sentence i.e. يَسُرُّ الْمَرْءُ ذَهَابُ اللَّيَالِي .

⊗ Howell, Classical Arabic, pts. II; III (one vol.), p. 582:

That the nights have gone gladdens the man: and he heeds not that their going was for him a going of his life.

⊗ Ibn Yaʿīsh, Sharḥ al-Mufaṣṣal, pt. VIII, pp. 142, 143:

The gram. ex. in it is his saying:

مَا ذَهَبَ اللَّيَالِي .

(continued)

أَيُّ : "يَسُرُّ الْمَرْءَ ذَهَابُ اللَّيَالِي" <sup>(1)</sup> :

~~فَقُولِي~~

[أَوْ مَا جَرَى مَجْرَاهُ] <sup>(2)</sup>

Footnote 6 continued:

⊗ Al-Shirbīnī, Shawāhid al-Qaṭr, p. 5.

⊗ Al-Suyūṭī, al-Hamʿ, pt. I, p. 281:

Although the v. is famous the poet is unknown.

1. Sh : اللَّيَالِي : Damage.

2. Q : أَوْ ... مَجْرَاهُ : Missing.

⊗ B :

Sum.

The op. of the sub. of the verbal sentence is the v. or what takes its place, such as: The act. part., the adv., and the prep. and its complement. An ex. of the adv. is as:

مَرِيتَ بِرَجُلٍ أَمَامَكَ أَبَوَهُ

⊗ Sum.

The Kūfans think that the adv. puts the n. in the nom. case if it comes before it, such as:

. فِي الدَّارِ عَمْرٍو and أَمَامَكَ زَيْدٌ

The reason is that the origin of these two sentences is:

. حَلَّ فِي الدَّارِ عَمْرٍو and حَلَّ أَمَامَهُ زَيْدٌ

The v. is then elided and the adv. becomes a sufficient subst. for it; therefore the n. is in the nom. case by the adv. as it is in the nom. case by the v.

Ibn al-Anbārī, al-Inṣāf, q. 6, p. 27.

أُعْضِيَ بِذَلِكَ مَا جَرَى مِنَ الْأَسْمَاءِ وَالظُّرُونِ  
وَالْجُرُورَاتِ بِجَرَى الْفَعْلِ . وَمِثَالُ ذَلِكَ : "مَرْتُ  
بِرَجُلٍ <sup>(1)</sup> قَائِمٍ أَبَوُهُ" <sup>(2)</sup> و "مَرْتُ بِرَجُلٍ فِي الْمَلَارِ <sup>(3)</sup>  
أَبَوُهُ" و "مَرْتُ بِرَجُلٍ عَلَيْهِ عِمَامَتُهُ" :

وَقَفَّيْ

[ مُقَدَّمًا عَلَيْهِ <sup>(4)</sup> ] <sup>(5)</sup>

تَحَرَّرَ مِنْ تَأْخُرِهِ عَنْهُ لَدُنَّ الْفَاعِلِ  
لَا يَجُوزُ تَقْدِيمُهُ عَلَى الْعَامِلِ فِيهِ . فَأَمَّا قَوْلُ النَّابِغَةِ <sup>(7)</sup>

1. M : بِرَجُلٍ : Not clear enough.

2. M : أَبَوُهُ : Not clear enough # Sh : Damage.

3. Sh : فِي : Not clear enough.

4. M # Sh : مُقَدَّمًا عَلَيْهِ # Q : مُتَقَدِّمٌ عَلَيْهِ مَا اسْتَدَّ إِلَيْهِ

5. Q :

Meaning that the sub. of the verbal sentence is preceded by the attribute.

6. M # Sh : تَأْخُرُهُمَا

7. Ziyād b. Mu'āwiya; a Pre-Islamic poet.

Al-Nābigha, Diwān al-Nābigha al-Dhubyānī,  
pp. 11, 5.

وَلَدَ بُتٌ مِنْهُ عَوْجَاءُ شَرْهَوِي بِرَاكِبٍ <sup>(1)</sup>  
 إِلَى أَشْبِهِ الْجَارِحِ مَسِيرُهَا اللَّيْلُ <sup>(2)</sup> قَاصِدٍ <sup>(3)</sup>  
 [ الطَّوِيل ]

"فَسِيرُهَا" مبتدأٌ له فاعلٌ <sup>(4)</sup> "بقاصدٍ"، و"اللَّيْلُ"  
 في موضع خبرٍ، و"قاصدٍ" <sup>(5)</sup> صفةٌ "لعَوْجَاءُ" <sup>(6)</sup>

1. Sh : وَلَدَ

2. Sh : اللَّيْلُ

3. Al-Nābigha, Dīwān al-Nābigha al-Dhubyanī,  
 pp. 91, 89:

فَلَدَ . Sum.

The poem from which this v. is taken was composed upon the occasion when al-Nu'mān b. Wā'il b. al-Julāḥ al-Kalbī carried out a raid on Banū Dhubyān, and took captives from Ghatafān among whom was 'Aqrab the daughter of al-Nābigha. When al-Nu'mān realized that 'Aqrab was the daughter of al-Nābigha, he released all the captives for her father's sake and without anyone's mediation. So al-Nābigha said the poem in praise of him.

⊗ الضامرة منه الابل التي اعوجت هزالاً وجوعاً : (العَوْجَاءُ)

The lean she-camel which was bent because of leanness and starvation.

اسرعت به : (سَعَتَ بِهِ) : سَعَتَ الناقةُ بِرَاكِبِهَا  
 Aqrab al-Mawārid.

4. Sh : فاعلٌ

5. M : وقاصدٍ : Not clear enough.

6. Sh : لعوجاء

(1) وَلَمْ تَلْحَقْهُ عِلْمُهُ تَأْنِيثٌ عَلَى حَبِّ قَوْلِهِ  
 (2) سُبْحَانَهُ : "السَّمَاءُ مُنْفَطِرٌ بِهِ" (3)  
 (4) وَكَذَلِكَ قَوْلُ أَمْرِئِ الْقَيْسِ :  
 (5) فَقُلْ لَنَا يَوْمٌ لَزِيدٌ بِنِعْمَةٍ  
 (6) فَقُلْ فِي مَقِيلٍ فَتَهُ مُتَغَيِّبٌ (7)  
 [ الطَّوِيل ]

1. Sh : لَسَمَ

2. Sh : سُبْحَانَهُ وَبَعَالِي

3. The Message, al-Muzzammil (The Enwrapped One), v. 18, p. 904:

[ the Day ] on which the skies shall be rent asunder.

4. Sh : لَمَسَ

5. Imru'u 'l-Qays b. Ḥujr; a Pre-Islamic poet.

Imru'u 'l-Qays, Diwān, pp. 6, 5  
(Taṣḍīr "Foreword").

6. Sh : فَقُلْ

7. Ibid., p. 389.

8. Al-Lisān, under the article: غَيْبٌ :

مُتَغَيِّبٌ : فَقِيلَ (sic). The v. is by Imru'u 'l-Qays.

9. صَارَ زَاظِلٌ : BECAME SHADY.  
 اسْمُ مَرَةِ التَّنْعَمِ وَالتَّمَتُّعِ : N. OF ENJOYMENT.  
 (continued)



"فَنَحْنُ" مبتدأ وليس فاعلاً "مُتَغَيِّبٌ" وُفِرُّ  
 "مُتَغَيِّبٌ" (1) . وَالْأَصْلُ : "مُتَغَيِّبٌ" عَلَى حَبِّ  
 قَوْلِهِمْ فِي "دَوَارٍ" : "دَوَارِي" (3) لِلْمَبَالِغَةِ ، ثُمَّ  
 خُفِّفَ (4) فَقِيلَ : "مُتَغَيِّبٌ" (5)  
 وَمِثْلُ ذَلِكَ قَوْلُهُ (6) :

Footnote 7 continued:

: قَالَ يَقِيلُ قَيَّارٌ وَقَائِلَةً وَقَيَّالَةً وَمَقِيلًا :  
 : الْمُقِيلُ : Took a midday nap; : نام في القَائِلَةِ  
 : موضع القَيَّالَةِ : The place of the midday  
 nap. : نَقِصَهُ الْخَيْرُ : (النَّحْسُ)  
 : غَابَ عَنْهُ : تُغَيِّبُ عَنْهُ : The opposite of  
 good fortune. Disappeared.

Aqrab al-Mawārid; Dhayl.

1. M : مُتَغَيِّبٌ # Sh : مَغْيِبٌ
2. Sh : مُتَغَيِّبٌ : Damage.
3. M : دَوَارِ دَوَارِي
4. : دَائِرٌ بِهِ . You is the same as: الدَّوَارُ  
 say: الدَّوَارُ بِالْإِنْسَانِ دَوَارِي i.e. :  
 Time is very apt to turn a person from one  
 state to another. They say that the yā' is the  
 yā' of relation; they say as well that the word  
 is in the form of relation and it is not  
 a relation, but like: كَرَمِي .

Aqrab al-Mawārid.

4. Sh : After حُمَمٌ another ex. is to be found.
5. Sh : فَقِيلَ مُتَغَيِّبٌ : Missing.
6. Sh : قَوْلُهُ : Missing.

يَا نُعْمًا لَيْلَةً! عَتَى تَخَوَّنَا  
 دَاعٍ دَعَا فِي فُرُوعِ الصَّبْعِ شَحَابِي (3) (4)  
 [النَّبِيْط]

1. Sh : ذراع
  2. Sh : دعا في : Damage.
  3. Sh : شَحَابِي
  4. Sh : شَحَابِي :  
 Al-Lisān, under the article: شَحَابِي (sic). Al-Rā'ī says the v.; he means شَحَابِي and it is not a rel. n.; it is as: رُحْمِي and رُحْمِي. He means the announcer of the hours of prayer and so he uses the word metaphorically.
- ⊗ Al-Mubarrad, al-Kāmil, pt. I, pp. 281, 284:  
 شَحَابِي (sic); شَحَابِي . Sum.  
 The v. is taken from an amatory poem. شَحَابِي :  
 الْمُؤَذِّن : الدَّاعِي : Decreased it. شَحَابِي :  
 The announcer of the hours of prayer. شَحَابِي :  
 استعارة في شدة الصوت ، وأصلها للبغل :  
 A metaphor for the loudness of the voice; orig. it is peculiar to the mule.
- ⊗ with damm: خلاف البؤس : Prosperity;  
 the pl. is: طَابَ الشَّيْءُ يُطَيَّبُ طَيِّبًا . أَنْعَمَ :  
 (الْفَرْعُ مِنْ كُلِّ شَيْءٍ) : Was pleasant. لَذٌّ وَهْنٌ :  
 (أَعْلَاهُ) : وهو ما يتفرع منه (أصله)  
 The upper part of it that branches out from its root; the pl. is: شُجُجُ الْبَغْلِ وَالْغَرَابِ شُجَايَا وَشُكَايَا. فُرُوعُ :  
 شُجُجُ الْبَغْلِ وَالْغَرَابِ : Made a sound; ضَوْتَا :  
 فَعَالٌ : الشَّحَابُ : Their voice; صَوْتُهُمَا :  
 for intensiveness and الحمار الوحشي : Wild donkey.

(1) أَيْ : "شَتَا جِي" إِنْ أُنْهَ خُفِّفَ ٠٠

~~فَقُلْ~~

(2) عَلَى طَرِيقَةِ "فَعْل" "أَوْ" فَاعِلٍ (3)

(4) تَحَرَّرَ مِنْ طَرِيقَةِ "فَعْل" نَحْوُ : "ضَرِبَ  
 زَيْدٌ" ، و "مَفْعُولٍ" (5) نَحْوُ : "مَرَرْتُ بِرَجُلٍ  
 مَضْرُوبٍ" (6) أَيْ ٠٠

~~فَقُلْ~~

1. M : شَتَا جِي

2. Sh : عَلَى : Damage.

3. Q :

Meaning the op. of the sub. of the verbal sentence.

4. Sh : تَحَرَّرَ : Not clear enough.

5. Sh : مَفْعُولٍ : Not clear enough.

6. Sh : مَضْرُوبٍ : Not clear enough.

ـ وهو أنه يكونه الفاعل ضمير متصلاً<sup>(١)</sup> ـ<sup>(٢)</sup>  
إلى آخره

مثال كونه ضمير متصلاً : "ضربتُك  
وضربتُ زيداً" . ومثال أنه لا يكونه في  
ال كلام شيء مبني : "ضرب موسى عيسى"<sup>(٣)</sup><sup>(٤)</sup> .  
ومثال كونه الفاعل مضافاً إليه المصدر المقتض  
"بأنه" والفعل : "يُعجبني ضرب زيد عمرًا" .  
لا يجوز تقديم المفعول في شيء منه  
زلة .

فأما قوله :

1. M : الفاعل : Missing.

2. Q :

In regard to making the direct obj. precede the  
sub. of the verbal sentence or come after it.

3. M : ضرب موسى : Damage.

4. M : ضرب ... عيسى # Sh : ضرب هذا هذا

B :

فقط مبني : Something clear is missing:  
ضرب موسى عيسى .

# نَجَّ الْقُلُوصَ أَبِي مَزَارَةَ<sup>(1)</sup> (2)

[مَجْنُونٌ الْكَاغِل]

1. M : فاما الست الذي اشدس : Sh # فاما ... مَزَارَةُ

2. Q : فَرَجَجْتُهَا بِمَرْجَةٍ نَجَّ الْقُلُوصَ أَبِي مَزَارَةَ

B : Except for poetic licence:  
نَجَّ الْقُلُوصَ أَبِي مَزَارَةَ

Sibawayh, al-Kitāb, pt. I, p. 176:

فَرَجَجْتُهَا بِمَرْجَةٍ نَجَّ الْقُلُوصَ أَبِي مَزَارَةَ  
Sum.

Al-Akhfash quotes the v.; زَجَجْتُهَا - meaning  
the she-camel - رَمَاهَا بِشَيْءٍ فِي لُحْفِهِ نَجَّ :  
He threw at her something with a ferrule at its  
end. المَرْجَةُ with kasr under the mīm:

ما يَنْجُّ بِهِ مِمَّ رِمَحٍ وَنَحْوِهِ : What you throw such  
as a spear and the like. الْقُلُوصُ :

الناقة الفتية : The young she-camel.

أَبُو مَزَارَةَ : A man's kunya.

The gram. ex. in it is the separation of

نَجَّ from أَبِي مَزَارَةَ by the direct obj.  
الْقُلُوصَ .

Sibawayh, al-Kitāb, expl. al-Shantamarī,  
1st ed., pt. I, p. 88:

The assumption is: نَجَّ أَبِي مَزَارَةَ الْقُلُوصَ ;  
this is permissible neither in poetry nor in  
prose.

Abū Hayyān, Manhaj al-Sālik, pp. 109, 304:

They say that the v. is forged.

(continued)

Footnote 2 continued:

- ⊗ Abū Zurʿa, al-Hujja, p. 273:

فَرْجُجْتُهَا مَتَمَكِّنًا . Sum.

The Kūfans allow the separation of the muḍāf from the muḍāf ilayhi. The poet is unknown. : النَزَجُ

الطَّعْنُ : Thrusting, piercing. There is another reading of the v.:

فَرْجُجْتُهَا بِمَرْجَةٍ نَزَجُ الْقُلُوصِ أَبُو مَزَادٍ  
 أَبُو مَزَادٍ is the sub. of the verbal sentence, sub. of the inf. n. نَزَجُ which is a muḍāf to its direct obj. الْقُلُوصِ .

- ⊗ 'Alwān, al-Shawāhid, pp. 74, 254, 255, 280, 281.

- ⊗ Al-'Aynī, al-Maqāṣid, pt. III, pp. 468, 469:

The hā' in فَرْجُجْتُهَا refers to his wife.

- ⊗ Al-Baghdādī, al-Khizāna, pt. II, p. 251:

نَزَجُ الْقُلُوصِ : Unrestricted obj.

- ⊗ Al-Baghdādī, al-Khizāna, ed.; expl. Hārūn, pt. IV, p. 415.

- ⊗ Bakr, Nuṣūṣ, p. 438.

- ⊗ Dayf, al-Madāris al-Naḥwiya, pp. 100, 221, 270:

The v. describes a she-camel.

- ⊗ Al-Farrā', Ma'ānī al-Qur'ān, pt. II, pp. 81-82:

فَرْجُجْتُهَا مَتَمَكِّنًا . The grammarians of the people of al-Madina recite the v.; al-Farrā' says: It is wrong and the correct version is:

نَزَجُ الْقُلُوصِ أَبُو مَزَادٍ

- ⊗ Ibn al-Anbārī, al-Inṣāf, q. 60, p. 179.

- ⊗ Ibn Jinnī, al-Khaṣā'is, pt. II, p. 406:

Sum.

The poet says: نَزَجُ الْقُلُوصِ أَبُو مَزَادٍ for poetic (continued)

# فَضْرُورَةٌ .

## وَأَمَّا قِرَادَةٌ <sup>(1)</sup> أَيْسَرُ عَامِرٍ <sup>(2)</sup> : قَتْلُ أَوْلَادِهِمْ

Footnote 2 continued:

licence although he might have said:

زَجَّ الْقُلُوبِ أَبُو مُزَارَةٍ . This v. in my opinion is a proof of the strength of the annexation of the inf. n. to the sub. of the verbal sentence in the opinion of the Arabs, because it is stronger in their minds than the annexation of the inf. n. to the direct obj.

⊗ Ibn Ya<sup>c</sup>ish, Sharḥ al-Mufaṣṣal, pt. III, p. 19:

Sum.

Sibawayh accepts no responsibility for this v. because the separation of the muḍāf from the muḍāf ilayhi is ugly. They are inseparable for the muḍāf ilayhi completes the muḍāf and it is a subst. for the nunation. Separation of the nunation from the n. is not permissible.

⊗ Tha<sup>c</sup>lab, Majālis, vol. I, pp. 125-126:

فَزَجَّجْنَا مَتَلَّيْنَا . Some recite it thus:

زَجَّ الصَّعَابُ أَبِي مُزَارَةٍ  
meaning: زَجَّ أَبِي مُزَارَةٍ الصَّعَابُ .

⊗ Al-Ushmūnī, Sharḥ al-Ushmūnī, pt. I, p. 531.

⊗ : قَدَّرَ عَلَيْهِمْ وَظَهَرَ بِهِ : تَمَاسَّهُ مِنَ الْأَمْرِ وَاسْتَقْلَاهُ مِنْهُ :  
Mastered it. الصَّعْبَةُ is the fem. of الصَّعْبُ :  
: Difficult, not  
submissive; the pl. is: صُعْبَاتٍ and صُعَابٍ .

Aqrab al-Mawārid.

1. Sh : أَمَّا قِرَادَةٌ : Damage.

2. Ibn <sup>c</sup>Amir al-Dimashqī:

(continued)

# شُرَكَائِهِمْ "فِيكَهْ" أَنَّهُ يَكُونُ الَّذِي غُلَّهْ فِي

Footnote 2 continued:

‘Abd Allāh Abū ‘Imrān al-Yaḥṣubī  
(8-118) (629-736); one of the seven Qur’ān  
readers.

Abū Zur‘a, al-Ḥujja, pp. 55, 51.

1. Sh : شُرَكَائِهِمْ صَادِرَةٌ وَحْدَ

⊗ The Message, al-An‘ām (Cattle), v. 137, p. 194:

وَكَذَلِكَ زُيِّنَ لِلْكَثِيرِ مِمَّنْ أَتَى الْقُرْآنَ قَتْلَ أَوْلَادِهِمْ شُرَكَاءُ وَهُمْ  
And, likewise, their belief in beings or powers  
that are supposed to have a share in God's  
divinity makes [ even ] the slaying of their  
children seem goodly to many of those who  
ascribe divinity to aught beside God.

⊗ Abū Zur‘a, al-Ḥujja, pp. 273-274:

Sum.

Ibn ‘Āmir reads: "وَكَذَلِكَ زُيِّنَ" with damm  
above the zāy, "قَتْلَ" with raf‘, "أَوْلَادِهِمْ"  
with naṣb and "شُرَكَائِهِمْ" with khafḍ. The  
assumption is: قَتْلَ شُرَكَائِهِمْ أَوْلَادِهِمْ he  
then separates the muḍāf from the muḍāf ilayhi.  
His proof is the saying of the poet:

فَرَجَحْتُمْ مِمَّا مَمَكَّنَا نَجَّ - الْقُلُوصَ - رَبِّي مَزَارَ

The others read: "وَكَذَلِكَ زُيِّنَ" with  
fath above the zāy, "قَتْلَ" with naṣb,  
"أَوْلَادِهِمْ" with khafḍ and "شُرَكَائِهِمْ" with  
raf‘ as the sub. of the verbal sentence. The  
assumption is:

وَكَذَلِكَ زُيِّنَ شُرَكَائِهِمْ أَنَّهُ قَتْلَ كَثِيرٍ مِمَّنْ أَتَى الْقُرْآنَ أَوْلَادِهِمْ

They say as well that شُرَكَائِهِمْ is  
شياطينهم : Their devils.

(continued)



(2)                      (1)  
 ذللك رشم "شركائهم" في مصاحف أهل الشام "بالياء"

Footnote 1 continued:

- ⊗ Al-Baghdādī, al-Khizāna, ed.; expl. Hārūn, pt. IV, p. 422:

Al-Farrā' was the first to criticize Ibn 'Āmir's reading.

- ⊗ Ibn al-Anbārī, al-Inṣāf, q. 60, pp. 178-180:

Sum.

The Kūfans think that the separation of the muḍāf from the muḍāf ilayhi by what is not an adv. and a prep. is permissible for poetic licence. Their proof is the reading of Ibn 'Āmir.

The Baṣrans say that this reading is not a proof, because the separation of the muḍāf from the muḍāf ilayhi by the direct obj. is not permissible by common consent except for poetic licence, and there is no poetic licence in the Qur'ān.

The Baṣrans think that this reading is weak.

- ⊗ Most of the references that mention the previous gram. ex.

نَزَجَ الْقُلُوبَ أَبِي مَرْزُوقٍ

mention as well the reading of Ibn 'Āmir.

2. Sh : يَكْـ

1. Sh : مَصْحَف

2. شركائهم in the Maṣāḥif of the people of al-Ḥijāz and al-ʿIrāq is with the wāw.

Ibn al-Anbārī, al-Inṣāf, q. 60, p. 181.

فتوهم أنه الخفصة بإضافة المصدر<sup>(1)</sup> وأنه  
 "أولادهم" مفعولٌ و "الشركاء" فاعلٌ  
 كما هو في القراءة الأخرى .

وليس كذلك ، بل الخفصة في "شركائهم"  
 على البدل<sup>(2)</sup> من "أولادهم" وخفصة<sup>(3)</sup> "الأولاد"  
 بإضافة المصدر إليه ، وهو من قبيل بدل  
 الشيء من الشيء والله "الأولاد" شركاء  
 آبائهم<sup>(4)</sup> في أموالهم .

وقيل

1. Sh : المصدر : Damage.

2. M : البدل ... أولادهم # Sh : أنه بدل من الأولاد

3. M : قبيل : Damage.

4. Sh : الأبا

□ وهو أنه يكون الفعل<sup>(1)</sup>  
 ضمير<sup>(2)</sup> متصلا<sup>(3)</sup> والفاعل ظاهر<sup>(4)</sup> □<sup>(5)</sup>  
 إلى آخره<sup>(6)</sup>

مثال كونه الفعل ضمير متصلا<sup>(7)</sup>  
 والفاعل ظاهر<sup>(8)</sup> : "ضربني زيد" . ومثال أنه  
 يتصل بالفاعل ضمير يعود على الفعل : "ضرب  
 زيد غلامه" . ومثال كونه الفعل مضافا<sup>(9)</sup>  
 إليه اسم الفاعل بمعنى الحال أو الاستقبال :  
 "هذا ضارب زيد غلامه الآن أو غدا" .

1. Sh # Q : وهو أنه

2. M : ضمير : Not clear enough.

3. Sh : الفاعل : Damage.

4. Q : ظاهر

5. Q :

Meaning the part in which the direct obj.  
 should precede the sub. of the verbal sentence.

6. Sh : إلى

7. Sh : ظاهر

8. M : و

9. Sh : الاستقبال : Not clear enough.

ومثال إضافة المصدر التقدير "بأنه" والفعل  
إلى المفعول: "سَرَفِي قَتْلُ الْكَافِرِ النَّاسِ".  
ومثال كونه الفاعل مقروناً "بإلّا": "مَا  
ضَرَبَ زَيْدٌ إِلَّا عَمْرُو" :-

~~فَقِفْ~~

□ وهو أنه يكون المفعول رسم شرط<sup>(1)</sup> □  
إلى آخره

مثال كونه رسم شرط: "مَنْ تَكْرِمَ  
أَكْرَمَهُ". ومثال كونه رسم استفهام: "أَيُّ  
رَجُلٍ تَرِيدُ؟" . ومثال كونه "كَمْ" الخبرية<sup>(3)</sup>:  
"كَمْ رَزَقْتَهُمْ مَلَكْتُ" :-

1. Q :

Meaning the part in which the direct obj.  
should precede the op.

2. Sh : رجل : Damage.

3. M : الخبرية : Damage.

# وقف

□ وهو أنه يكونه المفعول ضميراً متصلاً<sup>(1)</sup> □  
إلى آخره

مثال كونه ضميراً متصلاً : "ضربتُ زيداً"<sup>(2)</sup>  
زيداً ، ومثال كونه العامل غير متصرفٍ :  
"ما أحسنه زيداً !"<sup>(3)</sup> . ومثال دخول "ما"  
النافية عليه<sup>(4)</sup> : "ما ضربتُ زيداً" . ومثال  
دخول "لا" في جواب القسم عليه : "والله  
لا أضربُ زيداً" . ومثال دخول أداة الاستفهام  
عليه : "هل ضربتُ زيداً ؟" . ومثال دخول  
أداة الشرط عليه : "إنه تضربُ زيداً يضربك" .

1. Q :

Meaning the part in which the direct obj.  
should come after the op.

2. Sh : زيد : Not clear enough.

3. Sh : دخول : Not clear enough.

4. Q :

The pron. refers to the op.

ومثال دخول أَرَادَ التَّخْصِيصَ عَلَيْهِ : هَـ (2)  
 تَضَرَّبَ زَيْدًا (3) . ومثال دخول (4) لَمْ التَّأْكِيدَ (5)  
 غَيْرَ مُصَاهِبَةٍ " لِذَلِكَ " : لَتَضَرَّبَ زَيْدًا (6) ،  
 فَإِنَّ كَانَتْ مُصَاهِبَةً لَهَا نَحْوُ قَوْلِهِ : " لِذَلِكَ (7)

1. Sh : التَّخْصِيصُ : Not clear enough.

2. M : هَـ : Not clear enough # Sh : Damage.

3. Sh : ضَرَبَ

⊗ Sum.

The meaning of أَرَادَ , هَـ , لَمْ , لَتَضَرَّبَ and تَضَرَّبَ when they are pre. to the perf. is rebuke and blame.

Howell, Classical Arabic, pts. II; III  
 (one vol.), p. 595.

4. Sh : هَوَّلَ

5. Sh : التَّأْكِيدُ

⊗ لَمْ (التَّأْكِيدُ) the aff. lām is what they call لَامُ (الابتداء) , the lām of inception.

Al-Ghalāyīnī, Jāmi' al-Durūs, pt. II, p. 308.

6. Sum.

If the lām occurs at the beginning as in:





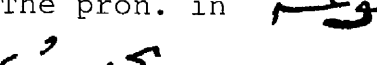
لَتَفْعَلَنَّ , and it is not preceded by something sworn by it has the intention of the oath.

Sibawayh, al-Kitāb, pt. III, p. 106.


7. Sh : قَوْلُهُ : Missing.

رِيْدًا لِيَضْرِبَ عَمْرًا <sup>(1)</sup> جازَ تَقْسِيْمُ الْمَفْعُولِ ،  
 فَتَقُولُ <sup>(2)</sup> إِنَّهُ مَشَتْ : " إِنَّهُ رِيْدًا عَمْرًا لِيَضْرِبَ " .  
 وَمِثَالُ وَقْعِهِ <sup>(3)</sup> صَلَوةً لِمَوْصُولٍ : " جَاؤَنِي الَّذِي  
 أَكْرَمْتَهُ أَبَاهُ " . وَمِثَالُ وَقْعِهِ صِفَةً لِمَوْصُولٍ :  
 " مَرَرْتُ بِرَجُلٍ مُحِبٍّ <sup>(4)</sup> جَارِيَتِهِ <sup>(5)</sup> " .

وَقْعِهِ

- 
1. M :  : Not clear enough.  
 2. Sh :  : Damage.  
 3. M :  : Not clear enough.  
 4. Q :  :  
 5. Q :  :

The pron. in وَقْعِهِ refers to the op.

In these cases - meaning the prefixion of the  
 neg.  to the op. till the occurrence of  
 the op. as a qualification - the direct obj.  
 may precede neither the conjunct and the  
 qualified n. nor any of the previous ps.; but  
 making the direct obj. precede the op. alone  
 is permissible.

□ وكذلك إنه دخل على العامل  
خافضه غير زائد<sup>(1)</sup> لم<sup>(2)</sup> يجز تقديم  
المفعول على العامل ولا على الخافضه □

مثال ذلك : " جادني غلام ضارب عمر " و  
" مررت بضارب عمر " لا يجوز<sup>(3)</sup> تقديم  
" عمرو " على " ضارب " ولا على الخافضه :

~~وقول~~

□ فإنه كانه زائد جاز تقديم  
المفعول عليه ، ولم يجز تقديم  
على العامل وهذه □

1. B : غير زائد : Unaugmented includes the op.  
being a mudaf ilayhi, such as:

قام غلام ضارب زائد

2. M : لم : Not clear enough.

3. M : يجوز : Not clear enough.



مثال ذلك: "ما زيت يأكل طعامه"  
 وإنه شئت قلت: "ما زيت طعامه يأكل"<sup>(1)</sup>  
 ولا يجوز تقديم "طعامه" على "أكل"  
 وهذه<sup>(2)</sup>

~~وقول~~

[ وقسم<sup>(3)</sup> أنت فيه بالخيار  
 وهو ما عك ذلك ]

مثاله: "ضرب زيت عمرا" وإنه  
 شئت قلت: "عمرا ضرب زيت" ∴

1. M : يأكل

2. Sh : وقولي وكذلك... وهذه : Missing.

3. M : وقسم : Not clear enough.

# نَوْعٌ مِنْهُ أَكْثَرُ<sup>(1)</sup>

## قَوْلِي

[ و " (الْأَلِفُ) " و " (اللَّامُ) " بِمَعْنَاهُمَا ]<sup>(2)</sup>

" (الْأَلِفُ) "<sup>(3)</sup> و " (اللَّامُ) " بِمَعْنَى " (الَّذِي) "

و " (الَّتِي) " هُمَا الدَّخْلَتَانِ عَلَى (اسْمِ الْفَاعِلِ)<sup>(4)</sup>  
وَالْمَفْعُولِ نَحْوُ : " الضَّارِبُ " تَرِيدُ : " (الَّذِي) "  
ضَرَبَ " و " (الضَّارِبَةُ) " تَرِيدُ : " (الَّتِي) ضَرَبَتْ "  
و " (الْمَضْرُوبُ) " تَرِيدُ : " (الَّذِي) ضَرَبَ " و " (الْمَضْرُوبَةُ) "  
تَرِيدُ : " (الَّتِي) ضَرَبَتْ " .

1. Q :

Meaning the sub. of the verbal sentence and the direct obj. when they are joined with the conjuncts.

2. Q :

Meaning that the alif and lām in the sense of (الَّذِي) and (الَّتِي) are a conj. n.

3. Sh : (الْأَلِفُ) : Not clear enough.

4. Sh : (عَلِ) : Inserted on the left margin.

وقد تدخل على الجملة الاسمية والفعل  
 المضارع في ضرورة الشعر ؛ فمنه دخولها على  
 الجملة الاسمية قوله :  
 من القوم الرسول الله منهم  
 لهم رانت رقاب بني معد<sup>(1)</sup>  
 [الوافى]

1. Al-‘Aynī, al-Maqāṣid, pt. I, pp. 477-478:

Sum.

ذلت وخضعت : رانت : Yielded, submitted.

بنو معد : Quraysh and Hāshim. His saying:

من القوم الذين رسول الله means:

من القوم الذين رسول الله منهم

The alif and lām in رسول in this case are

a conjunct, and his saying: رسول الله منهم

is a nominal sentence occurring as a conj. sentence.

Some say that the alif and lām are what remains of الذين and the origin is: من القوم الذين ; elision of the word and preserving a letter of it occur for poetic licence.

The gram. ex. in it is in his saying:

الرسول الله منهم since the poet conjoins the alif and lām the conjunct with the nominal sentence anomalously.

⊗ Al-Dajani, al-Shudhūd, p. 506.

⊗ Howell, Classical Arabic, pt. I, fasc. II,

(continued)

أُنِّي : "الذرية رسول الله منهم" .  
 ومعه دُخُولِيَا عَلَى الْفَعْلِ الضَّارِعِ قَوْلُهُ :  
 لَا تَبْعَثُهُ الْحَرْبُ إِيَّيَ لَكَالْمُنْفِرِ<sup>(1)</sup>  
 مِنْهُ نِيرَانِيَا فَاتُّوهُ<sup>(2)</sup>  
<sup>(3)</sup> <sup>(4)</sup>  
 [ الشَّرِيع ]

Footnote 1 continued:

pp. 595-596:

I am of the people that the Apostle of God is of, that the necks of the children of Ma'add have submitted themselves to!

• Ibn 'Aqīl, Sharḥ Ibn 'Aqīl, pt. I, p. 158:

The poet is unknown. The alif and lām in the word الرسول are a conjunct in the sense of الذرية; they constitute an adj. qualifying القوم.

• Ibn Hishām, al-Mughnī, pt. I, p. 49.

• Al-Suyūṭī, al-Hamc, pt. I, p. 294.

• Al-Ushmūnī, Sharḥ al-Ushmūnī, pt. I, p. 124.

1. Sh : تبعثه : Not clear enough.

2. Sh : منه : Not clear enough.

3. Sh : فاصطلى

4. Sh : أشاره وهيجته : Stirred it up, kindled it. أندرت بالدم أنذارا :  
أعلمه وحذرت منه عواقبه قبل حلوله :  
 Warned him of its results in advance.

(continued)

وقول الآخر :

فَنُورُ السَّالِ يُؤْتِي مَالَهُ رَوْحُهُ عَرِضُهُ

لَمَّا نَابَهُ وَالطَّارِوَةُ الَّتِي تَعْرِضُهُ (2)

[ الطَّوِيل ]

وَأُنْشَدَ الْفَرَّادُ (3)

Footnote 4 continued:

حَذِرُهُ وَخَافُهُ : (إِتْقَامُ إِتْقَاءُ) : Was cautious and afraid of it.

Aqrab al-Mawārid.

8

لَزِمَهُ : Kept close to.  
ضَلَّيَ بِالنَّارِ وَضَلَّيْتُهَا ضَلَّتِيًا وَضَلَّتِيًا بِرِجْلِهَا :  
قَامَتْ حَرَّتُهَا : Suffered its heat.

Al-Lisān, under the article: ضَلَّ

1. Sh : فَنُورُ

2. (عَطَامُ رِيَامُ) : Gave it to him. (الْعَرِصَةُ) :

جَانِبُ الرَّجُلِ الَّذِي يَصُونُهُ مِنْ نَفْسِهِ أَوْ سَلَفِهِ أَوْ مِنْهُ يَلْزِمُهُ (أَمْرُهُ) :  
What a man protects of himself or his ancestors or whom he is responsible for; the pl. is رَعْرَاعُهُ .

(أَصَابَهُ) : نابَهُ أَمْرٌ نَوْبًا وَنَوْبَةً : Something befell him. (الْآتِي لَيْلًا) : الطَّارِوَةُ : Night-

comer or visitor; the pl. is طَرَاوَةُ .

(أَتَاهَا وَتَرَدَّدَ عَلَيْهَا وَأَصْلَحَهَا) : تَعْرِضُهُ الضَّيْعَةُ :  
Came to the estate frequently and tended it.

Aqrab al-Mawārid.

3. Yahyā b. Ziyād; the greatest scholar of the Kūfans.

Al-Farrā', al-Manqūṣ wa 'l-Mamdūd, p. 5.

(1)  
أَخْفَصَهُ أَضْطَبَانِي أَنَّهُ سَكْتُ ، وَإِنِّي  
(3)(4) لَفِي شُغْلٍ عَنْهُ ذَهَلِي الْيَتَّبَعُ  
[ الطَّوِيل ]

1. M # Sh : أَخْفَصَهُ : Not clear enough.

2. Sh : ذَهَلِي

3. M : الْيَتَّبَعُ

4. Al-Lisān, under the article: تَبَعَ :  
أَطَّنَانِي إِلَهُ مَكِّيَّة . The v. is by  
Salāman al-Tā'i.

He means: ذَهَلِي الَّذِي يَتَّبَعُ then he elides  
الَّذِي and makes the alif and lām a subst. for it.  
It is the language of some of the Arabs.

ضَرْبُهُ بِسَيْفٍ أَوْ عَصَا أَوْ حَجَرٍ : ضَبْنَهُ يَضْبِنُهُ ضَبْنًا

Struck him with a sword or stick or stone;

ضَبَّاهُ عَلَيْهِ بَأْسَهُ جَعَلَهُ تَحْتَ ضَبْنِهِ : (ضَبْنَهُ فَلَانًا

Pressed heavily on him by putting him between his  
lumbar region and armpit; (ضَبْنَهُ الشَّيْءُ) and

ضَبَّاهُ فِي ضَبْنِهِ : جَعَلَهُ فِي ضَبْنِهِ : (ضَبَّاهُ  
bosom; took it under his wing, protection.

(sic) اِظْنَنَهُ they say as well: اِظْنَنَهُ اِظْنَانًا

with the tā': اِظْنَنَهُ : Accused him; the origin is

اِظْنَنَهُ in the form اِفْعَلْ : The tā' is

converted into a tā' they then say: اِظْطَنَهُ , the  
tā' then is converted into a zā' and incorporated.

الزَّهْلُ : اِظْطَنَهُ : Revenge; they say as well:

اِظْطَنَهُ : Enmity and ill-will; the pl. is

اِظْطَنَهُ : زَهْلُ الرَّجُلِ . زَهْلُكَ

اِظْطَنَهُ : His intention.

اِظْطَنَهُ شَيْئًا بَعْدَ شَيْءٍ فِي مَرَلَةٍ : تَتَّبَعْتَ اِهْوَالَهُ

(continued)

أَيُّ : "الَّذِي يُنْزِرُ"<sup>(1)</sup> و "الَّذِي يَنْعَرِدُ" و "الَّذِي  
يَنْتَبِجُ"<sup>(2)</sup>

~~وَقَفَّيْ~~

و "زُو" و "زَاتُ"

فِي لُغَةِ طَيِّئٍ<sup>(3)</sup> [ (4)]

Footnote 4 continued:

Followed up his conditions deliberately.

Aqrab al-Mawārid; Dhayl.

1. M : يَنْزِرُ

2. M : يَنْتَبِجُ

3. طَيِّئٌ : Father of a tribe; the relation to it is  
طَائِيٌّ and by analogy it should be طَيِّئٌ.

Aqrab al-Mawārid.

4. Q :

Meaning that they are conj. ns.

B :

وَزُوْطِي : He ascribes it to Ṭayyi' because  
Ṭayyi' alone among all the Arabs uses زُو  
as a conjunct, uninfl.

Sum.

زُو in the language of Ṭayyi' is formed  
with the wāw, and زَاتُ is formed with  
damm, such as:

(continued)

تَحَرَّزْتُ بِذَلِكَ مِنْهَا بِمَعْنَى "صَاحِبِ"  
 و "صَاحِبَةٍ" نَحْوُ قَوْلِكَ : "جَاءَنِي ذُو مَالٍ"  
 و "جَاءَنِي ذَاتُ هِمَالٍ" ، فَإِنَّهَا إِذْ ذَاكَ  
 لِيَا مَه قَبِيلِ التَّوَصُّلَاتِ ٥٥

~~فَقُلْ~~

[ و "الأولى" <sup>(١)</sup> بمعنى "الزيرة" <sup>(٢)</sup> ]

Footnote 4 continued:

بالفضل ذُو فَضْلِكُمْ (اللَّهُ بِهِ ،  
 وَالْكَرَامَةِ ذَاتُ أَكْرَامِكُمْ (اللَّهُ بِهِ

Ibn Hishām says that the origin of **بِهِ** is **بِهَا** ; the alif then is elided, and the fatha of the hā' is transferred to the bā' after the assumption of removing its kasra.

Al-Suyūṭī, al-Ham, pt. I, p. 289.

1. M : الأولى : Not clear enough #

Q : والأولى

⊗ الأولى is in the sense of الزيرة .

Al-Lisān, under the article:

⊗ الأولى is the pl. of الأولى and الأولى .

Muḥit al-Muḥit.

2. Q :

Meaning that it is a conj. n.

(continued)



تَحَرَّيْتُ بِذَلِكَ مِنْهُ "الْأُولَى" <sup>(1)</sup> بِمَعْنَى <sup>(2)</sup>  
 "أَصْحَاب" نَحْوُ قَوْلِهِ :  
 لَقَدْ عَلِمْتُ أُولَى الْمَغِيرَةِ أَنْهِيَ  
 لِحَقَّتْ ، فَلَمْ أَنْكُلْ <sup>(3)</sup> عَلَيْهِ الْفَرَسَ <sup>(4)</sup> مَسْعَاً <sup>(5)</sup>  
 [ الطَّوِيل ]

Footnote 2 continued:

⊗ B :

قامت الالى خرجوا and قام الالى خرجوا

1. Sh : الالى

2. Sh : بمعنى : Damage.

3. Sh : أنكل : Damage.

4. Sh : مسعاً

5. Sibawayh, al-Kitāb, pt. I, pp. 193, 192:

The v. is by al-Marrār al-Asadī.

Sum.

أولسها : أُولَى الْمَغِيرَةِ : The first of them.

الخيل تخرج للغارة : الخيل تخرج للغارة : The horses when they go out on a raid, and what is meant is their

riders. النكوص والرجوع جبناً وخوفاً : النكول : Drawing back and retreat because of cowardice and

fear. مسع is Misma' b. Shaybān, one of Banū

Qays b. Thā'labā. They say also: كريت فلم أنكل

The gram. ex. in it is making the inf. n. with  
 ال which is مسعاً govern الضرب

⊗ Sibawayh, al-Kitāb, expl. al-Shantamari, 1st ed., pt. I, p. 99:

(continued)

أَيُّ : "أَصْحَابُ الْمَغِيرَةِ" . أَلَا تَرَى أُنْطَرُ إِنْ  
كَانَتْ بِرِيْدَا الْمَعْنَى لَمْ تَحْتَاجْ إِلَى صِلَةٍ ••

Footnote 5 continued:

كَرَرْتُ .

- ⊗ Al-ʿAynī, al-Maqāṣid, pt. III, pp. 501, 40, 41:

ضَرَبْتُ . They say also: لَقِيْتُ وَلَمْ ; كَرَرْتُ

- ⊗ Al-Baghdādī, al-Khizāna, pt. III, p. 439:

كَرَرْتُ .

- ⊗ Al-Ghalāyīnī, Jāmiʿ al-Durūs, pt. III, p. 279:

كَرَرْتُ .

- ⊗ Ibn ʿAqīl, Sharḥ Ibn ʿAqīl, pt. II, p. 97:

كُرِّرْتُ (sic); كُرِّرْتُ . Sum.

The v. is by Mālik b. Zughba, one of Banū Bāhila.

المَغِيرَةُ is an adj. qualifying an elided n.,  
probably he means:

الْجَمَاعَةُ الْمَغِيرَةُ or الْخَيْلُ الْمَغِيرَةُ .

- ⊗ Ibn Jinnī, al-Lumaʿ, p. 271:

عَمِدَ أَلَا ضَرَبْتُ مَعَهَا . كُرِّرْتُ . He means:

- ⊗ Ibn Yaʿīsh, Sharḥ al-Mufaṣṣal, pt. VI, p. 64:

كَرَرْتُ .

- ⊗ Al-Ushmūnī, Sharḥ al-Ushmūnī, pt. I, pp. 352, 543:

كُرِّرْتُ فَلَمْ أَنْظُرْ ؛ لَقِيْتُ وَلَمْ

- ⊗ فَرَّ لِلْجَوْلَانِ ثُمَّ عَادَ لِلْقِتَالِ : كَرَّ الْفَارِسُ كَسَّرَ :

The horseman fled in order to wheel then he came  
back to fight.

نَظَرَ عَنْهُ وَمِنْهُ يَنْظُرُ وَيَنْظُرُ يُكْوِرُ and  
نَكَصَ وَجْهَهُ : نَهَلَ يَنْظُرُ نَظْرًا وَيُكْوِرُ  
Aqrab al-Mawārid.

~~فَقُلْ~~

□ و "ذَا" <sup>(1)</sup> إِذَا كَانَتْ مَعَ "مَا"  
 أَوْ "مَهْ" الاستفهامية،  
 وأريد بها معنى "الذي" و"التي" <sup>(2)</sup> □ <sup>(3)</sup>

<sup>(4)</sup> إنما اشترطت اقترانها بـ "بَعْدَ" و "مَا"  
 لأنها إنما لم تقترن بهما لم تشغل موصولة.  
 واشترطت أيضا أنه يُراد بها معنى "الذي"  
 و "التي" لأنها قد تقترن بهما ولا يُراد

1. Sh : وَذَا : Missing.

2. M : وَالتّي : Missing.

3. Q :  
 Meaning that it is a conj. n.

⊗ B :

الاستفهامية : The interogs.,

مَهْ ذَا عِنْدَكَ ؟ and مَاذَا عِنْدَكَ ؟

i.e.

مَهْ الَّذِي عِنْدَكَ ؟ and مَا الَّذِي عِنْدَكَ ؟

4. Sh : إِنَّمَا : Not clear enough.

بِهَا<sup>(١)</sup> ذَلِكَ ، بَلْ تَبْقَى عَلَى أَصْلِهَا مِمَّا الدِّشَارَةِ  
فَلَمْ تَحْتَاجْ إِلَى ضَلَّةٍ ، تَقُولُ : " مَرَّةً ذَا ؟ "  
و " مَا ذَا ؟ " تَرِيدُ : " مَرَّةً الْفَارِ إِلَى ؟ "  
و " مَا الْفَارِ إِلَى ؟ " ❖

~~وَقَفَّ~~

[ وَفِي " النَّبِيِّ " أَرْبَعُ لُغَاتٍ ]  
إِلَى آخِرِهِ

مِثَالُ تَشْبِيهِ " الْبَاءِ " قَوْلُهُ :  
وَلَيْسَ الْمَالُ فَأَعْلَمُهُ بِمَالٍ  
وَإِنَّهُ أَنْفَقْتَهُ إِلَّا النَّبِيَّ<sup>(٢)</sup>  
تَحُوزُ بِهِ الْعَدْلُ<sup>(٣)</sup> وَتَضَعُ فِيهِ  
لِلْقَرَبِ أَقْرَبِيَّةً وَلِلصَّفِيَّةِ<sup>(٤)</sup>  
[ الْوَلَفِ ]

1. M : ~~مَعْنَى~~ ... بِهَا : Missing.

Footnote 2:

2. M : الَّذِي

3. M : الْعَلَاءِ

4. Al-Baghdādī, al-Khizāna, pt. II, p. 497:

The two vs. are mentioned in the same way as in "al-Khizāna/ed. Hārūn" but without vocalization.

⊗ Al-Baghdādī, al-Khizāna, ed.; expl. Hārūn, pt. V, pp. 504, 505:

وليس المال فاعلمه بمال وإله أغنالك إله للذي  
يريد به العلاء ويضطفيه لأقرب أقربيه وللقصي  
Sum.

The kasra of the reduplicated yā' of الذي is for uninflectedness. The two sentences: فاعلمه and وإله أغنالك are parenthetical sentences, and إنه is a cond. p. that does not need a complement (waṣliya). They say as well: ينال به : الشرف and العلاء is in the sense of الرفعة and الرفعة is in the sense of الرفعة. يضمضه : Chooses it. البعيد : The distant person. I do not know the poet of these two vs.

⊗ Al-Harawī, al-Uzhiya, p. 303:

The two vs. are as in "al-Khizāna" except: وَيَحْتَرِهِنَّ instead of أَقْرَبْنِيهِ ; وَيَضْطَفِيهِ (sic) instead of يَحْتَرِهِنَّ . أَقْرَبْنِيهِ is a v. in the apoc. mood by an understood requisitive lām.

⊗ Howell, Classical Arabic, pt. I, fasc. II, p. 579:

The two vs. are as in "al-Khizāna" except: يَنَالُ بِهِ instead of وَالْقَصِي ; يُرِيدُ بِهِ instead of وَالْقَصِي .

And wealth is not (then know thou it) wealth, even if it enrich thee, except for him that obtains

(continued)

# ومثال "لَنْ" بحذف "الياء" قول الآخر:

Footnote 4 continued:

by its eminence, and devotes it to the nearest of his kindred and to the friend.

⊗ Ibn al-Anbārī, al-Inṣāf, q. 95, p. 281:

The two vs. are as in "al-Khizāna" except:

وَالِدُهُ أَغْنَاكَ instead of مِمَّنْ الْأَقْوَامِ  
وَيُضَيِّطُ فَيْسَبُ instead of وَيُضَيِّطُ فَيْسَبُ

⊗ Ibn al-Shajarī, al-Amālī, pt. II, p. 305:

The two vs. are as in "al-Khizāna".

⊗ Al-Lisān, under the article: لَنْ :

The two vs. are as in "al-Inṣāf".

⊗ Al-Suyūṭī, al-Hamc, pt. I, p. 283:

The two vs. are as in "al-Khizāna" except:

يُرِيدُ مِمَّنْ يِنَاكَ instead of

The two vs. are not attributed to any well-known poet.

⊗ Al-Tāj, pt. X, p. 325:

The two vs. are as in "al-Inṣāf".

⊗ : صَرَفَهُ : أَنْفَقَهُ مَالَهُ Spent it.

: ضَمَّهُ وَجَمَعَهُ : حَازَهُ يُحَازُهُ حَوَازًا وَحِيَانَةً

: الْحَبِيبُ الْمُضَافِي : الضَّغِيرُ Obtained it.

: رَضِيَائِيَا A bosom friend; the pl. is

: اِهْتَقَرَهُ : اِشْتَمَرَهُ الشَّيْءُ

Despised it.

Aqrab al-Mawārid.

1. M : اللَنْ # Sh : الذي

وَالَّذِي لَوْ شَاءَ لَكُنْتُ صَخْرًا

أَوْ جَبَلًا أَوْ شَيْئًا مُنْتَهَى<sup>(1)</sup>

[الشَّيْءُ]

ومثال "الَّذِي" بتكسيره "الْفَالِ"،

و "الَّذِي" بإثبات "الياء" خفيفة قوله:

1. Al-Baghdādī, al-Khizāna, pt. II, p. 498.

⊗ Al-Baghdādī, al-Khizāna, ed.; expl. Hārūn, pt. V, pp. 505, 506:

(sic) وَالَّذِي . Sum. الَّذِي which is  
: High, is from الَّذِي  
: I do not know the poet of this v.

⊗ Al-Harawī, al-Uzhiya, p. 302:

وَالَّذِي (sic) لَوْ شَاءَ لَكُنْتُ بَرًّا أَوْ جَبَلًا أَوْ شَيْئًا مُنْتَهَى

⊗ Howell, Classical Arabic, pt. I, fasc. II, p. 580:

(sic) أَوْ شَيْئًا مُنْتَهَى . وَالَّذِي .  
By Him Who is such that, if He willed, I should  
be a rock or a mountain solid, high.

⊗ Ibn al-Anbārī, al-Inṣāf, q. 95, p. 281:

(sic) أَوْ شَيْئًا مُنْتَهَى . وَالَّذِي .

⊗ Ibn al-Shajarī, al-Amālī, pt. II, p. 305:

أَوْ شَيْئًا مُنْتَهَى . وَالَّذِي .

⊗ Al-Suyūṭī, al-Ham, pt. I, p. 284:

أَوْ شَيْئًا مُنْتَهَى . وَالَّذِي .

The v. is not attributed to any well-known poet.

خِلَافَ الْبَحْرِ : Land. : الْبَحْرُ

2. M : الَّذِي # Sh : Not clear enough.

فَلَنْتُ وَاللُّمْرُ الْفِي قَدْ كَيْدًا<sup>(1)</sup>  
كَالَّذِ تَرْبِي زُبِيَّةٌ فَاصْطِيدًا<sup>(3)</sup>

[السَّحْن]

1. M : وَالْأَمْرُ

2. M : كَالَّذِ تَرْبِيًا

3. Abū al-Ṭayyib al-Lughawī, al-Addād, pt. I, p. 330:

فَبَيْتٌ فِي مَشْرِ مِيهِ اللَّذِّ (sic) كَيْدًا  
كَالَّذِ (sic) تَرْبِي زُبِيَّةٌ فَاصْطِيدًا

⊗ Aqrab al-Mawārid, under the article: زُبِي :

كَالَّذِ تَرْبِي زُبِيَّةٌ فَاصْطِيدًا  
: حَفْرَةٌ فِي مَوْضِعٍ عَالٍ يُصَادُ بِهِ الْأَمْرُ : (الزُّبِيَّةُ)  
A pit in a high place by which they trap lions. The  
pl. is زُبِي .

⊗ Al-Baghdādī, al-Khizāna, pt. II, p. 498:

He writes only the second hemistich with two lāms.

⊗ Al-Baghdādī, al-Khizāna, ed.; expl. Hārūn, pt. VI,  
p. 3:

He writes only the second hemistich with two lāms.

⊗ Al-Farrā', al-Manqūṣ wa 'l-Mamdūd, p. 337:

كَالَّذِ (sic) فَظَلَمْتُ فِي الْأَمْرِ . The rājiz is  
a man of Hudhayl.

⊗ Al-Harawī, al-Uzhiya, p. 302:

The v. is as in "al-Addād/Abū al-Ṭayyib" except:

فَبَيْتٌ instead of فَظَلَمْتُ . They say as  
well: فَصِيدٌ .

⊗ Howell, Classical Arabic, pt. I, fasc. II, p. 580:

(continued)



Footnote 3 continued:

وَلَا تُكُونَنَّ مِنْهُ ذُلَّيْنِ (sic) كَيْبِ  
كَالَّذِ (sic) تَزَى (sic) زُبَيْةً فَأُضْطَحِّبُهَا (sic)

And be sure thou be not of them that have been outwitted, like him that has dug a pitfall, and been caught in it himself.

- ⊗ Ibn al-Anbārī, al-Inṣāf, q. 95, pp. 279, 281:

The v. is as in "al-Uzhiya".

- ⊗ Ibn al-Anbārī (Muḥammad b. al-Qāsim), al-Addād, p. 338:

(sic) كَالَّذِ .

- ⊗ Ibn al-Shajarī, al-Amālī, pt. II, p. 305:

The v. is as in "al-Uzhiya".

- ⊗ Ibn Wallād, al-Maqṣūr wa 'l-Mamdūd, p. 59:

كَالَّذِ (sic) ; فَظَلْتُ فِي ذُلِّهِ .

- ⊗ Ibn Ya'īsh, Sharḥ al-Mufaṣṣal, pt. III, p. 140:

He writes only the second hemistich with two lāms. They say as well:

كَالَّذِ (sic) تَزَى صَائِدًا فَصِيدًا

- ⊗ Al-Lisān, under the article:

: تصغير "ز" و "ت" و جمعها  
(sic) كَالَّذِ .

- ⊗ Al-Mubarrad, al-Kāmil, pt. I, p. 17:

كَالَّذِ (sic) ; فَأَنْتَ وَالْأَمْسُ

- ⊗ Al-Sijistānī, al-Addād, p. 87:

The v. is as in "al-Addād/Abū al-Tayyib" except:

مِنْهُ instead of فِي .

- ⊗ Al-Sukkārī, Sharḥ Ash'ār al-Hudhaliyyin, vol. I, p. 287:

The v. is as in "al-Uzhiya".

(continued)

ومثل هذه اللغات في "التي" ، يقال:<sup>(1)</sup>  
 "التي" و "التي" و "التي" و "التي".<sup>(2)</sup>  
 ومنه تكبير "الثاء" قوله:  
 فقل للث تلوثك<sup>(3)</sup> الله نفسي<sup>(4)</sup>  
 أراها لا تَعُوذُ بالتحميم<sup>(5)</sup>  
 [الولف]

Footnote 3 continued:

⊗ Al-Taj, pt. X, p. 325:

كاللف (sic) ترى ربية

⊗ : يحتمل له ويعمل له : فداثة يكيد أميل

Such a one is forming a plot.

: رام : Continued, ظل يفعل كذا ظن وظلوا

: ظلمت وظلمت وظلمت : ظلمت وظلمت

: استقر فيط للصيد : تربى في الزبية

Hid himself in the pit in hunting.

i.e. صار ربية لهم : رباهم ورباهم

: راقبهم : Kept his eye on them.

Aqrab al-Mawārid; Dhayl.

1. Sh : فعال

2. Sh : التي والتي والتي

3. M : للث

4. Sh : مكرله

5. Al-Baghdādī, al-Khizāna, ed.; expl. Hārūn, pt. VI, p. 6:

(continued)

فَقُولِي

[ وَتَقُولُ فِي تَشْنِيهِ "النَّبِي" : "الْأَلِفُ" رَفْعًا ]<sup>(1)</sup>  
إِلَى آخِرِهِ

<sup>(2)</sup>  
مَثَلُ تَخْفِيفِ "النُّوبَةِ" وَتَشْدِيدِهَا مَعَ "الْأَلِفِ"

Footnote 5 continued:

رُزَاهَا .

⊗ Al-Harawī, al-Uzhiya, p. 312.

⊗ Howell, Classical Arabic, pt. I, fasc. II, p. 580:

تُعَوِّثُ (sic).

Then say thou to her that blames thee, Verily my soul, I know it charms not with amulets.

⊗ Ibn al-Shajari, al-Amālī, pt. II, p. 308:

Al-Farrā' quotes the v.

⊗ Al-Suyūṭī, al-Hamc, pt. I, p. 284.

⊗ : لَمْ يَسْمَعْ مُضَارِعَ رَأَى بِمَعْنَى الظَّنِّ (الْمَجْرُوءِ) رَأَى  
We have not heard of the imperfect of رَأَى  
in the sense of الظَّنِّ : Supposition, except  
in the pass. voice.

Aqrab al-Mawārid.

1. Q :

And (النَّبِيَّةُ) (sic) in the acc. and gen.

2. Sh : النُّوبَةُ مَعَ الْأَلِفِ وَسَبَبِ النُّوبَةِ

# قوله تعالى: "وَاللَّذَانِ يَأْتِيَانِيَا مِنْكُمْ" (١)

1. M : واللذان # Sh : واللذان
2. The Message, al-Nisā' (Women), v. 16, p. 104:

وَاللَّذَانِ يَأْتِيَانِيَا مِنْكُمْ فَأَذُوهُمَا

And punish [ thus ] both of the guilty parties.

- ⊗ Sibawayh, al-Kitāb, pt. I, p. 143:

Sum.

وَاللَّذَانِ is in the nom. case because the v. occurs after presenting stories and talks, as if He says:

وفيما فرصه الله عليكم اللذان يأتيا نيا منكم فأذوهما

or

اللذان يأتيا نيا منكم فيما فرصه عليكم

- ⊗ Abū Ḥayyān, Manhaj al-Sālik, p. 121:

وَاللَّذَانِ يَأْتِيَانِيَا مِنْكُمْ فَأَذُوهُمَا

Sum.

When the v. indicates requisition (imp., prohibition and invocation) and the n. that precedes it indicates generality, the nom. case is preferred to the acc. as in the previous v. They choose the nom. case because they assimilate it to the cond. n. in comprising generality and vagueness.

- ⊗ Abū Zurʿa, al-Hujja, pp. 193-194:

Sum.

Ibn Kathīr reads: واللذان with reduplication of the nūn, the same as: هائيتي , هاذيتي and أرنا اللذيتي . His proof is that the origin of his saying: واللذان is اللفيان ; he then elides the yā' and makes the doubled nūn a compensation for the elided yā' which is to be found in الذي .

(continued)

Footnote 2 continued:

The origins of the others are: هَذَا ,  
 أَرِنَا اللَّذَيْنِ and هَاتَيْنِ . He doubles  
 these nūns and makes the reduplication a compensation  
 for the elided yā' and alif.

⊗ Al-Anṣārī, Sībawayh wa 'l-Qirā'at, p. 109.

⊗ Al-Ghalāyīnī, Jāmi' al-Durūs, pt. I, p. 131:

Reduplication of the nūn is permissible in the du. of  
 الَّذِي and الَّتِي , equally if it is with  
 the alif or the yā'. They read:

وَالَّذَانِ (sic) يَأْتِيَانِيَا مِنْكُمْ

and

رَبَّنَا أَرِنَا اللَّذَيْنِ (sic)

with the reduplication of the nūn.

⊗ Al-Harawī, al-Uzhiya, p. 255:

وَالَّذَانِ يَأْتِيَانِيَا (sic) مِنْكُمَا فَأُزَوِّهُمَا

The fā' is aug. for corroboration in the pred. of  
 everything that needs a conj. sentence.

⊗ Howell, Classical Arabic, pt. I, fasc. II, p. 582:

Sometime the nūn is doubled, as a compensation for  
 the elided yā', as in the reading of Ibn Kathīr

وَالَّذَانِ يَأْتِيَانِيَا مِنْكُمَا . And the two of you  
 that shall commit it, and the reading

(sic) رَبَّنَا أَرِنَا اللَّذَيْنِ . Our Lord, show Thou  
 us the two that.

⊗ Ibn al-Jazarī, al-Nashr, pt. II, p. 248.

⊗ Ibn al-Shajarī, al-Amālī, pt. II, p. 306:

Reduplication is the language of Quraysh.

⊗ Al-Suyūṭī, al-Ham'ī, pt. I, p. 166:

Sum.

We do not hear of reduplication of this nūn except in

(continued)

فَإِنَّهُ قُرِئَ بِتَشْدِيدِ "النُّونِ" وَتَخْفِيفِهَا .  
 وَلَمْ يَجُزْ مَعَ "الْيَاءِ" إِلَّا التَّخْفِيفُ ،  
 نَحْوَ قَوْلِهِ تَعَالَى : "أَرِنَا اللَّفْظِ" <sup>(1)</sup> <sup>(2)</sup> .

Footnote 2 continued:

dualizing the dem. and conjunct as  
 a compensation for the elided letters: The alif  
 from the dem., and the yā' from the conjunct.

The Baṣrans say: Reduplication is  
 peculiar to the nom. case. The belief of the  
 Kūfans - as Ibn Mālik confirms - is: It is  
 permissible with the alif and yā'. They read  
 with reduplication the saying of the Most High  
 God: <sup>(1)</sup> <sup>(2)</sup> أَرِنَا اللَّفْظِ and وَاللَّفْظِ يُتَيْنَا

1. M : <sup>(1)</sup> <sup>(2)</sup> أَرِنَا اللَّفْظِ

2. The Message, Fuṣṣilat (Clearly Spelled Out),  
 v. 29, p. 734:

وَقَالَ اللَّفْظِ كَفَرُوا  
 رَبَّنَا أَرِنَا اللَّفْظِ أَضَلَّانَا مِنْهُ الْجِبَّةُ وَالْإِنْسِ

And they who [ in their life on earth ]  
 were bent on denying the truth will  
 [ thereupon ] exclaim: "O our Sustainer!  
 Show us those of the invisible beings and  
 humans that have led us astray".

⊗ Ibn Hishām, Awḍaḥ al-Masālik, pp. 16-17:

Sum.

Tamīm and Qays double the nūn as a compensation  
 for the elided yā', or as a confirmation of the  
 difference between the dualization of the  
 uninfl. and infl. ns.; and this is not peculiar

(continued)

ومثالُ حنفٍ "النُّوبِ" تخفيفاً قولهُ:  
 وَعِزَّتِ الْفَيْيَاصَةُ مِنَّا وَحَوْشَبٌ<sup>(1)</sup>  
 هُمَا فَتَيَا النَّاسِ الَّذِي<sup>(2)</sup> لَمْ يُغْمَرْ<sup>(3)</sup>  
 [الطَّوِيل]

Footnote 2 continued:

to the nom. case contrary to the Baṣrans' belief, because they read: رَبَّنَا أُرْنَا لِلنَّيْبِ with reduplication the same as they read:

. وَاللَّذِي يَأْتِيَانِيَا مِنْكُمْ

1. Sh : وَجَوْشَبٌ

2. M : الَّذِي

3. Al-Aṣḥbahānī, al-Aghānī, pt. XXII, pp. 342, 341:

فَيْنَا . Sum.

Ḥawshab b. Yazīd b. al-Ḥuwayrith b. Ruwaym al-Shaybānī and 'Ikrima b. Rib'ī al-Bakrī were competing against each other in nobility, providing food and in slaughtering camels.

Al-'Udayl b. al-Farkh says the v. praising 'Ikrima and Ḥawshab, and boasting of them.

⊗ Cheikho, Shu'arā' al-Naṣrāniya (al-Dawla al-Umawiya), pt. II, p. 224:

يُغْمَرْ ذِ فَيْنَا

الَّذِي (sic) by elision of its nūn for poetic licence.

⊗ Shu'arā' Umawiyūn, pt. I, p. 300:

(sic) فَيْنَا وَحَوْشَبٌ . The v. is by  
 (continued)

# وقول الآخر :

## وَحَوْصَاءُ وَزُلْدَانُهُ اللَّذَانِ<sup>(1)</sup> دَلَّ عَلَى الْحَجِّ<sup>(2)</sup>

### [ مَجْنُونٌ الرَّهْج ]

Footnote 3 continued:

al-'Udayl b. al-Farkh al-'Ijlī.

- ⑧ : الشَّيْخُ الْكَرِيمُ ؛ الشَّابُّ الْحَدِيثُ : الْفَقْرُ  
The young; the generous person. The pl. is  
فَشِيَّةٌ and فَشِيَّاتُهُ .

Aqrab al-Mawārid.

- ⑧ : الْغُمُّ :  
قَدَحٌ صَغِيرٌ يَتَصَافَرُهُ بِهِ الْقَوْمُ فِي الْفَرِّ إِذَا لَمْ  
يَكُنْ مَعَهُمْ مِنَ الْمَاءِ إِلَّا يَسِيرٌ عَلَى حَصَاةٍ يُلْقَوْنَهَا  
فِي إِنَاءٍ ثُمَّ يَصُبُّ فِيهِ مِنَ الْمَاءِ قَدْرَ مَا يَغْمُ  
الْحَصَاةَ فَيُعْطَاهَا كُلُّ رَجُلٍ مِنْهُمْ .

A small drinking-cup from which people share water during travel when they do not have enough of it: They throw a small stone in a vessel, then they pour water on it till it covers it; every man then is given one.

- : الَّذِي يَشْرَبُ فِي الْغُمِّ إِذَا ضَامَهُ الْمَاءُ : الْغُمُّ  
The one who drinks from the vessel (al-ghumar) when water is in shortage.

- : أَقْلُ الشُّبِّ دُونَهُ الرَّيِّ : الشُّبُّ  
The amount of water less than sufficiency.

غمس Al-Lisān, under the article:

1. Sh : وَحَوْصَاءُ وَزُلْدَانُهُ اللَّذَانِ  
2. Abū al-Tayyib al-Lughawī, al-Ibdāl, pt. I,  
(continued)



(1) ومثل ذلك في تشييع "القي" ، تقول :  
 "هنا اللتابة واللتابة" بتخفيف "النوبة"  
 وتشيعها ، وفي النص والنص : اللتابة  
 ولا يجوز تشيع "النوبة" . وإنه شئت  
 حذفت "النوبة" في جميع ذلك ؛ ومنه  
 ذلك قوله :

Footnote 2 continued:

pp. 257-259:

Sum.

Al-Aṣma'ī says: Some of the Arabs replace with the jīm every doubled yā' for relation or something else.

Al-Farrā' asserts that it is the language of Tayyī', and he quotes:

نِعْمًا وَلِدَتْ رُضْوَى لِرُجَانِهِ بِهِ كُنْجِ  
 وَهُوَ ضَاءٌ وَرَأْلَاهُ الَّذِي ذَلِكَ (sic) عَلَى الْحَجِّ

He means: اللّذي ; ابهر كندى :

اللّذيه ذلك (sic) على الحجّ  
 i.e. على الحى i.e.

By their nobility : بشرفها نبشرا على حبيها  
 their tribe became celebrated.

1. M : ومثال

2. M : القي : Missing.

هُمَا اللَّتَا لَوْ وَلَدَتْ تَمِيمٌ  
 لَقِيلَ فَخْرٌ لَهُمُ صَمِيمٌ<sup>(1)</sup>  
<sup>(2)</sup> [الشَّجْن]

1. Sh : صَجَتْ

2. Al-Akḥṭal, Shiʿr al-Akḥṭal, pp. 398, 375:

Sum.

خالص : صميم كل شيء : تميم :  
 The best thing of everything. The origin of اللَّتَا  
 is اللَّتَانِ ; it is an adj. and the qualified n.  
 is elided; its assumption is: هُمَا اللَّتَانِ .  
 His saying: لَوْ وَلَدَتْ تَمِيمٌ is a conj. sentence;  
 the rel. pron. is elided; its assumption is:  
 لَوْ وَلَدَتْهُمَا . They say: فَخْرٌ لَهُمُ صَمِيمٌ i.e.  
 : A comprehensive glory to them;  
 the pron. of لَهُمُ refers to Tamīm.

The gram. ex. is in his saying: هُمَا اللَّتَا ;  
 the origin is: هُمَا اللَّتَانِ he then elides the nūn;  
 this is the language of Balḥārith  
 [ Banū al-Ḥārith ] .

The v. is cited under: "Poems ascribed to  
 al-Akḥṭal".

⊗ Al-Azhari, al-Taṣriḥ, pt. I, p. 132.

⊗ Al-ʿAynī, al-Maqāṣid, pt. I, p. 425.

⊗ Al-Baghdādī, al-Khizāna, ed.; expl. Ḥārūn, pt. VI,  
 p. 14:

The nūn of اللَّتَانِ is elided for alleviation  
 because of the length of the conjunct with the conj.  
 sentence.

⊗ Al-Harawī, al-Uzhiya, p. 313:

(continued)

~~وَقَفَّالِي~~  
 [ وَتَقُولُ فِي جَمْعِ "النَّزِي": "النَّزِيَّةُ"  
 فِي جَمِيعِ الْأَسْوَالِ <sup>(1)</sup>  
 إِلَى آخِرِهِ

Footnote 2 continued:

Al-Farrā' quotes the v.

- ⊗ Howell, Classical Arabic, pt. I, fasc. II, p. 582:

By al-Akḥṭal, They two are those two women who are such that, if Tamīm had given them birth, it would have been said, Theirs is genuine glory!

- ⊗ Ibn Hishām, Awḍaḥ al-Masālik, p. 17:

هَـمَا (النِّسَاءُ) لَوْ وَلَدَتْ تَمِيمَ

Balḥārith b. Ka'b and some of Rabī'a elide the nūn of (النِّسَاءُ) and (النِّزَاءُ).

- ⊗ Ibn al-Shajarī, al-Amālī, pt. II, p. 308.

- ⊗ Ibn Ya'īsh, Sharḥ al-Mufaṣṣal, pt. III, p. 155.

- ⊗ Al-Suyūṭī, al-Hamc, pt. I, p. 167:

Al-Farrā' says: The conj. sentence becomes a compensation for the nūn, and they elide from what is long in their speech. Al-Mubarrad says that this is peculiar to (النِّزَاءُ) and (النِّسَاءُ) because of the length of the n.

1. Q :

Some say: (النِّزَاءُ) in the nom. case and (النِّزِيَّةُ) (sic) in the acc. and gen.

"النذيرة" في جميع الأحوال أفصح  
 اللغات، وبها نزل القرآن. ومنه استعمال  
 "النذيرة" <sup>(2)</sup> "بالواو" في الرفع قوله <sup>(1)</sup>:  
 هُمُ النَّزُورَةُ صَبَّحُوا صَبَاها  
 يَوْمَ النَّخِيلِ غَارَةٌ مَلْحَاها <sup>(3)(4)</sup>  
 [الشَّجْن]

1. Sh : قوله : Missing.

2. Sh : للنزورة

3. Sh : ملجأها

4. Laylā al-Akhyaliya, Diwān Laylā, p. 61:

نَحْنُ النَّذِيرَةُ صَبَّحُوا الصَّبَاها . Sum.

The v. is by Abū Ḥarb b. al-Aḥlam of Banū ʿUqayl.

Al-Ṣaghānī ascribes it to Laylā al-Akhyaliya in "al-ʿUḇāb"; some ascribe it to Ru'ba b. al-ʿAjjāj.

: وقعت في وادٍ يقال له بطن النخيل : يوم النخيل

A battle in a valley called Baṭn al-Nukhayl.

Grammatical books narrate **النزورة** as an ex. of the inflection of **النذيرة**. This language is ascribed to Hudhayl and ʿUqayl.

⑥ Ru'ba, Diwān Ru'ba (Majmūʿ Ashʿār al-ʿArab pt. III), pp. 172, 168:

نَحْنُ النَّزُورَةُ صَبَّحُوا الصَّبَاها . This v. is cited

under the title: "Individual vs. ascribed to

Ru'ba b. al-ʿAjjāj, and some of them are ascribed to al-ʿAjjāj as well".

(continued)

Footnote 4 continued:

- ⊗ Abū Zayd, al-Nawādir, p. 47:

نَحْنُ اللُّزُومَةُ اللِّزِيَّةُ .

- ⊗ Aqrab al-Mawārid, under the article: لَزِي :

نَحْنُ اللُّزُومَةُ صَبَّحُوا الصَّبَا

- ⊗ Al-Azharī, al-Taṣriḥ, pt. I, p. 133:

نَحْنُ اللُّزُومَةُ صَبَّحُوا الصَّبَا .

- ⊗ 'Alwān, al-Shawāhid, pp. 40, 39:

نَحْنُ اللُّزُومَةُ صَبَّحُوا الصَّبَا . This v. is one of the vs. which grammarians disagree about whom to ascribe it.

- ⊗ Al-ʿAynī, al-Maqāṣid, pt. I, p. 426:

نَحْنُ اللُّزُومَةُ صَبَّحُوا الصَّبَا .

- ⊗ Al-Baghdādī, al-Khizāna, pt. II, p. 506:

نَحْنُ اللُّزُومَةُ صَبَّحُوا الصَّبَا .

- ⊗ Al-Baghdādī, Sharḥ Abyāt al-Mughnī, pt. VI, p. 253:

نَحْنُ اللُّزُومَةُ صَبَّحُوا الصَّبَا

- ⊗ Al-Dajani, al-Shudhūdh, p. 508:

نَحْنُ اللُّزُومَةُ صَبَّحُوا الصَّبَا

To treat اللُّزُومَةُ as you treat the sound masc. pl. is anomalous.

- ⊗ Al-Durra, Fath al-Qarib, pt. III, p. 348:

نَحْنُ اللُّزُومَةُ صَبَّحُوا الصَّبَا . They say: اللِّزِيَّةُ as well.

- ⊗ Al-Harawī, al-Uzhiya, p. 308:

نَحْنُ اللِّزِيَّةُ (sic).

- ⊗ Howell, Classical Arabic, pt. I, fasc. II, p. 583:

نَحْنُ اللُّزُومَةُ صَبَّحُوا الصَّبَا . By Abū Harb al-Aʿlam al-Jāhili al-ʿUqaylī, We are they that came

(continued)

Footnote 4 continued:

in the morning on the day of al-Nukhayl  
(a place in Syria) for an obstinate onslaught.

- ⑧ Ibn 'Aqīl, Sharh Ibn 'Aqīl, pt. I, pp. 144-145:

نَحْنُ الزُّوْءُ صَبَحُوا الصُّبَا . Sum.

What is narrated by the trustworthy Abū Zayd in his  
"Nawādir": نَحْنُ الزُّوْءُ is the well-known usage  
in the language of the generality of the Arabs.

The gram. ex. is in his saying: الزُّوْءُ  
since it occurs with the wāw in the nom. case as if  
it were a sound masc. pl.

Some of the scholars have been deceived by the  
appearance of الزُّوْءُ in the nom. and الزُّوْءُ  
in the acc. and gen., they then say that this word is  
infl. and in reality it is a sound masc. pl. This is  
incorrect, the correct thing is that it is uninfl.  
occurring in the form of the infl. It seems that it  
is uninfl. with the wāw and yā'.

- ⑧ Ibn Hishām, Awḍaḥ al-Masālik, p. 17:

نَحْنُ الزُّوْءُ صَبَحُوا الصُّبَا

- ⑧ Ibn Hishām, al-Mughnī, pt. II, p. 458:

نَحْنُ الزُّوْءُ صَبَحُوا الصُّبَا .

- ⑧ Al-Suyūṭī, al-Hamc, pt. I, pp. 208, 285:

نَحْنُ الزُّوْءُ صَبَحُوا الصُّبَا . The inflection  
of نَحْنُ الزُّوْءُ is the language of Tayyi', Hudhayl  
and 'Uqayl.

- ⑧ Al-Suyūṭī, Sharh Shawāhid al-Mughnī, pt. II, p. 832:

نَحْنُ الزُّوْءُ صَبَحُوا الصُّبَا ; مَا كَانُوا (sic).  
They say: صَبَحُوا with leaving undefined.

- ⑧ Tawba, Diwān Tawba, pp. 62, 61:

نَحْنُ الزُّوْءُ صَبَحُوا الصُّبَا . Sum.

(continued)

ومر استعمال "اللائية" "بالواو" في  
 الرفع ، و "بالياء" <sup>(1)</sup> في النصب والتخفيف <sup>(2)</sup> قوله:  
 هم اللادؤونه <sup>(3)</sup> فكلوا الغل عني  
 بمز <sup>(4)</sup> الشاهجاء <sup>(5)</sup> ولهم جناهي <sup>(6)</sup>  
 [الواو في]

Footnote 4 continued:

Laylā al-Akhyaliya composed the poem from which the v. is taken in boasting of that day in which one of Banū ʿUqayl killed Dahr al-Juʿfi, head of Madhhiḡ in his time.

⊗ Al-Ushmūnī, Sharḡ al-Ushmūnī, pt. I, p. 109:

(sic). يَوْمٌ ذِ نَحْمُ اللدؤونه صبحوا الصباها  
 The obj. of صبحوا is elided; the assumption is:

. نَحْمُ الفرياه اللدؤونه صبحوهم صباها

⊗ Muṣarrif b. al-Aʿlam b. Khuwaylid b. ʿĀmir b. ʿUqayl b. Kaʿb b. Rabīʿa b. ʿĀmir b. Ṣaṣaʿa is a Pre-Islamic knight and poet. He has poems on the battle-day of Fayf al-Riḡ and the battle-day of al-Nukhayl.

Al-Marzubānī, Muʿjam al-Shuʿarā', p. 389.

1. Sh : ولما

2. Q :

Banū Hudhayl say: اللادئية in all the cases.

3. M : اللدؤونه # Sh : اللدؤونه

(continued)

Footnote 3 continued:

⊗ The pl. of **النَّزِي** is: **النَّزِيَّة** and **النَّزِيَّة** by elision of the nūn.

Aqrab al-Mawārid.

4. Sh : **مَرْو**

5. Great Marw, in the middle-ages, was called Marw-al-Shāhijān, to distinguish it from Marw-al-Rūd, Little Marw, and Shāhijān is probably merely the Arab form of the old Persian Shāhgān, 'kingly,' or 'belonging to the king,' though Yāqūt and others explain the term as Shāh-i-Jān to mean 'of the soul of the king'.

Le Strange, The Lands of the Eastern Caliphate, p. 398.

⊗ **الشَّاهِجَان** is a Persian word meaning: **نَفْسُ السُّلْطَانِ** : The soul of the sultan, because **الْجَانِ** is **النَّفْس** or **الرُّوح**, and **الشَّاهِ** is the sultan. It is called that - meaning **مَرْو** - because they think highly of it.

Mu'jam al-Buldān (under Marw).

6. Al-Baghdādī, Sharḥ Abyāt al-Mughnī, pt. VI, pp. 255, 256:

**هُمُ اللَّادُوْنَةُ فُلُوْرُ الْغُلَّ عَنِي**

Sum.

**مَرْوُ الْمُلُوْك** means: **مَرْوُ الشَّاهِجَان** : Marw of the kings. Marw is a muḍāf and al-mulūk is a muḍāf ilayhi because the kings were living there.

⊗ Al-Durra, Fath al-Qarīb, pt. III, p. 350:

**هُمُ اللَّادُوْنَةُ** (sic) **فُلُوْرُ الْغُلَّ عَنِي**  
(continued)



Footnote 6 continued:

Sum.

I found neither the second hemistich nor the poet.  
What he means by **الْغُلَس** is bad circumstances.

- ⊗ Al-Harawī, al-Uzhiya, p. 310:

**الْأَشْوَاهُ** (sic); **بِمَرْوٍ** (sic). Al-Hudhālī  
says the v.

Sum.

Al-Hudhālī is perhaps Mālik b. Khālīd al-Khunāʿī  
al-Hudhālī, but the v. is not to be found among the  
vs. of Mālik in "Diwān al-Hudhaliyīn".

- ⊗ Howell, Classical Arabic, pt. I, fasc. II, p. 590:

**الْأَشْوَاهُ** (sic); **بِمَرْوٍ** (sic).

They are those who loosed the yoke from off me in  
Marw al-Shāhijān; and they are my strength.

- ⊗ Ibn Hishām, al-Mughnī, pt. II, p. 458:

**هَمْزُ الْأَشْوَاهِ** (sic) **فَكَوَرِ الْغُلَسِ عَنِي**

We found neither the second hemistich of this v. nor  
the poet.

- ⊗ Ibn al-Shajārī, al-Amālī, pt. II, p. 308:

**الْأَشْوَاهُ** (sic).

- ⊗ Al-Lisān, under the article:

: **تَصْغِيرُ "ز" وَ"تَا" وَجَمْعُهُمَا**  
**بِمَرْوٍ** (sic). Al-Farrā' quotes the v.

- ⊗ Al-Suyūṭī, al-Hamʿ, pt. I, p. 287:

**الْأَشْوَاهُ** (sic).

- ⊗ Al-Suyūṭī, Sharḥ Shawāhid al-Mughnī, pt. II, p. 833:

**هَمْزُ الْأَشْوَاهِ** (sic) **فَكَوَرِ الْغُلَسِ عَنِي**

- ⊗ I looked into "Diwān al-Hudhaliyīn" and I did not  
find this v. either among Mālik's poetical works, or  
among the poetical works of other poets.

(1) وَقَوْلُهُ :

(2) أَلَمَّا تَعَجَّبِي وَتَرَيْ بِطِيطًا

(3) مِمَّنِ اللَّائِيَةِ فِي الْحَقِّ الْخَوَالِي (4)

[ الْقَوَافِ ]

وإِنَّهُ مَشَتْ حَذَفَتْ " النَّوْءَ " تَخْفِيفًا فِي

1. Sh : وقول اللاحق

2. Sh : أَلَمَّا تَعَجَّبِي

3. M : الْحَقِّب # Sh : الْحَقُّب

4. Al-Lisān, under the article: بطط : أَلَمَّا تَعَجَّبِي وَتَرَيْ بِطِيطًا

مِمَّنِ اللَّائِيَةِ (sic) فِي الْحَقِّب الْخَوَالِي  
 ⑤ Wonder; الكذب; العجب; (الْبَطِيطُ) :  
 falsehoood. الإعجاب; (الْبَطِيطُ) :

Longed for. حَفَّتْ : أَطَّتْ (الْبَطِيطُ) :

Made a sound, shouted. صَوَّتْ : أَطَّتْ (الْبَطِيطُ) :

i.e. أَطَّتْ (الْبَطِيطُ) : Owners of camels and horses. رِبَلٍ وَخَيْلٍ :

مُدَّةً لَا وَقْتَ لَهَا : الْحَقْبَةُ مِمَّنِ اللَّائِيَةِ

Indeterminate period, the pl. is حَقْبٌ and

Eighty : الْحَقْبُ and الْحَقْبُ . حَقُوبٌ

is حَقْبٌ : حَقَابٌ : Eighty years or more, the pl. of

is حَقْبٌ : حَقَابٌ and حَقَابٌ : the pl. of

الْمَاضِيَةِ i.e. الْخَالِيَةِ : الْخَوَالِي

The past, the last.

Aqrab al-Mawārid; Dhayl.

جميع ذلك . حكى (الكسائي<sup>(1)</sup>) : "همم اللدؤو<sup>(2)</sup>  
فعلوا كذا"<sup>(3)</sup> .

ومنه استعمال "اللدئية" "بالياء" في  
جميع الأصول ، وإليه شئت حذفت "النون" ،  
ما حكاه الفارسي<sup>(4)</sup> عنه بعصره (البغدادية<sup>(5)</sup>

1. Sh : لكائي همه اللم

⊗ 'Alī b. Ḥamza; head of the Kūfan scholars in his time.

Abū al-Ṭayyib al-Lughawī, al-Addād, pt. I, p. 168.

2. M : اللدؤو # Sh : اللدؤو

3. Al-Harawī, al-Uzhiya, p. 310:

Some of them say: (اللدؤو) (sic) by elision of the nūn. Al-Kisā'i says: I heard Hudhayl saying:

همم اللدؤو (sic) فعلوا كذا وكذا

⊗ Al-Takritī, Ibn al-Shajarī, p. 125:

همم اللدؤو (sic) فعلوا كذا وكذا

4. Al-Shaykh Abū 'Alī al-Fārisī, al-Ḥasan b. Aḥmad.

Shalabī, Abū 'Alī al-Fārisī, pp. 52, 45.

5. M : (البغدادية زيبيية)

⊗ : بُغْدَاد : It has other ways of writing and this one is the best.

Aqrab al-Mawārid.

(continued)

مِنْهُ أُنْشِءَ حِكْمٌ : " هُمْ الْأَرَبِيُّ فَعَلُوا كَذَا " (2)  
 ذَكَرَ ذَلِكَ فِي شِرَازِيَّاتِهِ (3) . (4)

Footnote 5 continued:

- ⊗ The Arabs pronounce what is not orig. in their language in different forms, as for ex.

(5) مَغْرَابٌ and بَغْرَابٌ , بَغْرَابٌ , بَغْرَابٌ .

Opposite footnote (5) of p. (62) there is also بَغْرَابٌ with two dhāls.

Al-Mu'arrab, under the cat. of the alif and the cat. of the bā'.

- ⊗ بَغْرَابٌ has several ways of writing it:  
 بَغْرَابٌ and بَغْرَابٌ , بَغْرَابٌ .  
 But the Baṣrans reject the latter because as they say that there is no word in Arabic speech comprising a dāl followed by a dhāl.

Al-Kisā'ī accepts بَغْرَابٌ according to the origin; he says as well:

مَغْرَابٌ and مَغْرَابٌ , مَغْرَابٌ .

Mu'jam al-Buldān.

1. M : حَكَا  
 2. M : وَمِنْهُ أُنْشِءَ حِكْمٌ ... كَذَا : Inserted on the right margin # Sh :

الْأَهْوَالُ مَا حَكَى بَعْضُ الْبَغْرَابِيِّينَ مِنْهُ  
 لَهُ الْعَرَبُ قَالَتْ هُمْ الْأَرَبِيُّ فَعَلُوا كَذَا  
 3. Sh : ذَلِكَ الْعَرَبِيُّ

4. Sum.

Al-Shirāziyāt is a work by Abū 'Alī al-Fārisī comprising (40) questions on: Language,

(continued)

وَقَرَأُ رِبْعَهُ مَعُودٍ<sup>(١)</sup> : لِأَلَلِي آَلُو<sup>(٢)</sup> مِنْهُ  
نِسَائِهِمْ<sup>(٣)</sup> . وَقَالَ الشَّاعِرُ :

Footnote 4 continued:

grammar, morphology, inflection and vs. by various poets of different periods.

Shalabī, Abū ʿAlī al-Fārisī, p. 547.

1. Sh : مَعُودٌ رِبْعٌ لِلْمَعْمُورِ

⊗ : ʿAbd Allāh b. Masʿūd.

Abū Zurʿa, al-Hujja, p. 783.

2. M : أَلُو<sup>(١)</sup> # Sh : أَلُو<sup>(٢)</sup>

⊗ : أَلَا فِي الْأَمْرِ يَأْتُو<sup>(٣)</sup> (sic) أَلُو<sup>(٤)</sup> وَأَلُو<sup>(٥)</sup>

: Fell short.

Aqrab al-Mawārid.

3. The Message, al-Baqara (The Cow), v. 226, p. 49:

لِلَّذِينَ يُولُونَ مِنْهُ نِسَائِهِمْ

Those who take an oath that they will not approach their wives.

⊗ Al-Harawī, al-Uzhiya, p. 311:

Some of them say:

هُمْ أَلَلِي (sic) فَعَلُو<sup>(١)</sup> كَذَا

with the yā' in the nom., acc. and gen.

Al-Farrā' says: This language is equally for men and women in the reading of ʿAbd Allāh:

أَلَلِي (sic) آَلُو<sup>(٢)</sup> مِنْهُ نِسَائِهِمْ

In position of:

لِلَّذِينَ يُولُونَ مِنْهُ نِسَائِهِمْ

(continued)

# إِلَّا الَّذِي قَامُوا بِأُطْرَافِ الْمَسَدِ<sup>(1)</sup>

[الشَّجْن]

Footnote 3 continued:

- ⊗ Howell, Classical Arabic, pt. I, fasc. II, p. 584:

The nūn being elided, الَّذِي, which is rare in the masc., as الَّذِي يُؤْلَوْنَ مِنْهُ نِسَائِهِمْ.  
For them that swear to abstain from their wives.

- ⊗ Ibn Hishām, al-Mughnī, pt. II, p. 763:

لِلَّذِينَ يُؤْلَوْنَ مِنْهُ نِسَائِهِمْ  
i.e. يَحْتَنِعُونَ مِنْهُ وَطَرَهُ نِسَائِهِمْ بِالْحَلْفِ

- ⊗ Al-Suyūṭī, al-Hamc, pt. I, p. 286:

Ibn Mas'ūd reads:

وَالَّذِي آلَوْا مِنْهُ نِسَائِهِمْ

1. Al-Harawī, al-Üzhiya, p. 309:

يَا رَبِّ عَنِّي لَا (sic) تُجَارِلْنِي فِي أَهْرَ  
فِي قَائِمٍ مِنْهُمْ، وَلَا (sic) فَيَصْنَعُ قَعْدُ  
غَيْرِ الَّذِي طَافُوا بِأُطْرَافِ الْمَسَدِ  
الَّذِي .  
The v. is not ascribed. He means:

- ⊗ Al-Lisān, under the articles:

مَسَدٌ : تصغير "زا" و "تا" و جمعها  
: حبل من ليف أو من أي شيء كان : (المَسَدُ)

A rope of fibre or any other material; the pl. is

أُمَاد and مَادَات. They say also:

هو الحبل المضمور المحكم القتل : It is  
a well twisted rope.

- ⊗ Al-Taj, pt. X, p. 326.

فَقُلْ

[ وَتَقُولُ فِي جَمْعِ "رَأَيْتَ": "الرَّأْيُ" <sup>(1)</sup> ]  
إِلَى تَفْسِيرِهِ

مثالُ "الرَّأْيُ" قوله تعالى: "وَالرَّأْيُ  
يُخْبِرُهُ" <sup>(2)</sup>. ومثالُ "الرَّأْيُ" أيضًا "بِالْمَاءِ"

1. Q :

The pl. of رَأَيْتَ is: الرَّأْيُ , الرَّأْيِ  
and الرَّأْيَاتِ .

2. Sh :

منه من الحيض

⊗

The Message, al-Ṭalāq (Divorce), v. 4, p. 873:

وَالرَّأْيُ يُخْبِرُهُ مِنْهُ مِنَ الْحَيْضِ مَا نَسَاكُمْ

Now as for such of your women as are beyond the age of monthly courses.

⊗

Ibn al-Shajarī, al-Amālī, pt. II, p. 309:

They read the v. in two ways:

- With the hamza and preserving the yā' الرَّأْيُ .
- With kasr under the hamza and elision of the yā' الرَّأْيِ .

⊗

Al-Lisān, under the article: رَأْي :

الرَّأْيُ is in the sense of الرَّأْيَاتِ . The  
Most High God says: وَالرَّأْيُ يُخْبِرُهُ مِنْهُ مِنَ الْحَيْضِ .

⊗

Al-Ushmūnī, Sharḥ al-Ushmūnī, pt. I, p. 111:

They use الرَّأْيِ - more frequent - with fem.  
(continued)

قَوْلُهُ تَعَالَى<sup>(1)</sup>: "وَاللَّائِي يُمْسُهُ"<sup>(2)</sup> فَإِنَّهُ قُرِئَ  
بِهَا . وَمِثَالُ "اللَّائِي" قَوْلُهُ تَعَالَى: "اللَّائِي  
هَاجِرَةٌ مَعَهُ"<sup>(3)</sup> . وَمِثَالُ "اللَّوَاتِي" قَوْلُهُ :

Footnote 2 continued:

pl. as the saying of the Most High God:

1. M : واللّٰئِي : Missing.
2. Abū Zurʿa, al-Hujja, p. 571:  
Abū ʿAmr and Warsh read: اللّٰئِي without  
prolongation and without hamz in all the Qurʾān.
- ⊗ Al-Harawī, al-Uzhiya, pp. 315-316:  
Sum.  
Some of them say: اللّٰئِي : A yā' with kasr  
and without hamz. They read the v. in four  
ways: اللّٰئِي , اللّٰئِي , اللّٰئِي and  
اللّٰئِي .
- ⊗ Howell, Classical Arabic, pt. I, fasc. II,  
p. 585:  
اللّٰئِي , the hamza of اللّٰئِي being  
lightened between hamza and yā', because it is  
pronounced with kasr, as in the reading of  
Warsh: وَاللّٰئِي يُمْسُهُ .
- ⊗ Al-Suyūṭī, al-Hamʿ, pt. I, p. 287.
3. The Message, al-Aḥzāb (The Confederates), v. 50,  
p. 648:

وَبَنَاتِ عَمَلَةٍ وَبَنَاتِ عَمَّتِلَهُ وَبَنَاتِ خَالِلِهِ  
وَبَنَاتِ خَالَتِلَهُ زُلَّيْ هَاجِرَةٌ مَعَهُ

(continued)



مِنْهُ اللَّوَارِيَّ وَالَّتِي<sup>(1)</sup> وَاللَّائِيَّ  
 يُزْعِمُهُ<sup>(2)</sup> أَنِّي كَبَرْتُ لِأَبِي<sup>(3)</sup>  
 [الشَّجْنِ]

Footnote 3 continued:

And [ We have made lawful to thee ] the daughters of thy paternal uncles and aunts, and the daughters of thy maternal uncles and aunts, who have migrated with thee [ to Yathrib ] .

1. M : وَالَّتِي

2. Sh : لِأَبِي

3. Abū Zur'a, al-Hujja, p. 571:

زَعِمَهُ . Sum.

The Arabs make the pl. of اللَّائِي : اللَّائِي ; they then make these pl. and say: اللَّوَارِي . The name of al-rājiz is not mentioned.

⊗ Al-Baghdādī, al-Khizāna, ed.; expl. Hārūn, pt. VI, p. 154:

زَعِمَهُ . The sentence of زَعِمَهُ is the conj. sentence of the last conjunct. It is permissible to be a conj. sentence for the three conjuncts because of the same indication.

⊗ Howell, Classical Arabic, pt. I, fasc. II, p. 96A:

زَعِمَهُ .

From those women (that have asserted etc.), and (from) that woman (that has asserted etc.), and (from) those women that have asserted that I,

(continued)

ومر "اللّاء" بحذف "الياء" قوله :  
 مر اللّاء لم يتجنىه يتجنىه حسبة  
 (4) (3) (2) (1)  
 ولكم ليقتلن البري والمغفل  
 [ الطويل ]

Footnote 3 continued:

verily my contemporaries have grown old, the  
 conj. of the first two conjuncts being  
 suppressed, because indicated by the conj. of  
 the third.

⊗ Ibn Qutayba, al-Shi'r wa 'l-Shu'arā', 2nd ed.,  
 pt. I, p. 88:

زعمه .

⊗ Ibn al-Shajari, al-Amālī, pt. I, p. 24:

زعمه .

⊗ Al-Lisān, under the article: لسا :

زعمه أنه قد ; واللتى . Abū 'Amr  
 quotes the v.

1. Sh : وراكه

2. Sh : لتقتلنه

3. M : البري # Sh : الرئي

4. Al-'Arjī, Dīwān al-'Arjī, p. 74:

(sic).  
 : (التقمة لوجه الله تعالى : التجنية  
 Good deed for God's sake.

⊗ Abū Zur'a, al-Hujja, p. 571:

Those who read: اللاء take the kasra

(continued)

## ومر "اللذات" بحذف "الياء" قوله :

Footnote 4 continued:

a subst. for the yā', as in the saying of al-ʿArjī.

- ⊗ Al-Aṣḥabānī, al-Aghānī, pt. XIX, pp. 216, 217-218:

يُقْتَلُّه . Sum.

One says: While Abū Ḥāzim b. Dīnār, one of the notable Ṭābiʿūn, was throwing pebbles (at the stoning places in Minā) he came across a bareheaded woman; he then said to her: O woman! cover your head. She said: Verily, and by the name of God I am one of those whom the poet means in his saying:

مر اللذات لي بحجيرة تبغية حسبة  
ولكنه ليقتله البريء المغمفل

Abū Ḥāzim then said to his companions: Pray to God not to torture this beautiful face in hell.

- ⊗ Al-Aṣḥabānī, Mukhtār al-Aghānī, pt. IV, p. 406.  
⊗ Al-Harawī, al-Uzhiya, p. 316.  
⊗ Ibn ʿAbd Rabbih, al-ʿIqd al-Farīd, pt. VI, p. 109.  
⊗ Ibn al-Shajarī, al-Amālī, pt. II, p. 309.  
⊗ Al-Lisān, under the article:

- تصغير "ذا" و "تا" و جمعها  
⊗ Reward; الاجر والثواب : الجنسية  
recompense.

مر لا فطنة له : Weak-minded  
person; easily deceived.

Aqrab al-Mawārid.

لَأَلَّتْ كَالْبَيْضِ لَمَّا تَعَتْ دُنْهَ دَرَسَتْ  
 صُفْرُ<sup>(1)</sup> الْأَنَامِلِ مِنْهُ قَرَعَ الْقَوَارِيرِ<sup>(2)</sup>  
 [البَيْضِ]

1. M : صُفْر # Sh : صُفْر

2. Al-Aswad, Dīwān al-Aswad b. Ya'fur, p. 38:

تَقْف (sic). He says the v. describing bondmaids.

⊗ Al-Harawī, al-Uzhiya, p. 314:

القَوَارِيرِ ; يَعْت . The meaning of  
هَاضَتْ is: دَرَسَتْ : Menstruated.

⊗ Ibn al-Shajari, al-Amālī, pt. II, p. 309:

القَوَارِيرِ . Al-Aswad b. Ya'fur says the v.  
 Sum.

He likens women to eggs as what occurs in the Qur'an:

كَأَنَّهُنَّ بَيْضٌ مَكْنُوءٌ .  
أطراف الأصابع : الأنامل : Tips of the  
 fingers.

القَوَارِيرِ :

الاقطاع التي يشرب بها الخمر وغيرها من الاشربة :  
 Goblets; the sing. is: قاقوزة and قازوزة .

⊗ Ibn Sida, al-Mukhassas, vol. XIII, p. 178:

التدريس : الحيرة : The monthly course.

⊗ Al-Lisān, under the article: لَمَّا :

They say: اللاء كالببيض as well.

⊗ جاوزه : عند الامر وعبر الامر  
 beyond it.

صُفْرَاء and أصفر : Pl. of صُفْر : Yellow.

دَقَّ ونقر عليه : قَرَعَ الباب قَرَعًا

(continued)

ومنه " اللؤلؤ " بالقصر قوله :  
 تَجَشَّعَتْ مِنْهُ أُيُنُوهُ غِزَارِ  
 (2) مِنْهُ (1) اللؤلؤ شُرْفُهُ بِالْقَصْرِ  
 [ الشَّجَن ]

Footnote 2 continued:

at; beat.

القَارُورَةُ : Pl. of القَوَارِيرُ :  
 ما قَرَّتْ فِيهِ الشَّرَابُ وَنَحْوُهُ : A flask.  
Aqrab al-Mawārid.

1. M : شُرْفُهُ # Sh :  
 صَارَتْ شَارِفًا : شُرْفَتِ (لِذَاقَةِ شُرُوفًا  
 الْمُتَبَيَّنَةِ السَّوْمَةِ : (الشَّارِفُ مِنْ الْغُوفِ  
 i.e. became old.  
 صَارَ زَا شَرَفٍ : شَرَفٌ فَلَدَهُ شَرَفَةٌ  
 Became honourable.

Aqrab al-Mawārid.

2. Abū Zayd, al-Nawādir, p. 60:

Kuthayyir b. ʿAṭiya - al-Mufaḍḍal asserts  
 that - says:

مَنْحَشَرًا مِنْهُ أُيُنُوهُ غِزَارِ  
 مِنْهُ أُيُنُوهُ شُرْفُهُ بِالْقَصْرِ

He says:

: لَمَّا حَشَرُوها عَظَمَتْ حُضُوعُها فَلِذَلِكَ تُشْرِفُها

When they wrapped up their nipples their udders

(continued)

# ومر "اللائي" بكوبه "اللياء" قوله

Footnote 2 continued:

became full, therefore their nipples were about to be cut.

⊗ Al-Lisān, under the article: لَسَا :

جَمَعَتْهَا مِنْهُ رُؤُوسُهُ خِيَارِ  
مَرَّ رُلُّوهُ شَرْفُهُ بِالْصُّرَرِ

By elision of the tā'.

⊗ Al-Suyūṭī, al-Ham<sup>c</sup>, pt. I, p. 288:

جَمَعَتْهَا مِنْهُ رُؤُوسُهُ عِطَارِ  
مَرَّ رُلُّوهُ شَرْبُهُ بِالْصُّرَرِ (sic)

: خَيْطٌ يَتَمُّ فَوْقَهُ خَلْفَ النَّاقَةِ لِكَلِّ يَضَعُهَا وَلَدُهَا: الرُّصْرُ

A string fastened above the nipple of the she-camel in order not to let its young get milk.

⊗ رُؤُوسُهُ : Pl. of نَائِقَةٌ : A she-camel. The origin is: رُؤُوسُهُ : They find the damma heavy above the wāw, therefore they put the wāw before the nūn, so it becomes رُؤُوسُهُ ; they then replace the wāw with a yā'.

: (الكثيرة) الدَّرَّ : الغَزِيرَةُ : Pl. of غَزِيرٌ :  
That gives much milk.

: كَارَ يَقْطَعُ (خِلَافًا) بِالْصُّرَرِ : شَرْفُ النَّاقَةِ

On the point of cutting its nipples by wrapping up.

Aqrab al-Mawārid.

سبحانه: "واللّٰهِي يُنْسِه" فَإِنَّهُ قُرِئَ  
 أَيْضًا بِكَوَيهِ "الْيَاوِ" . وقد يُمْكِّسُهُ لُزْمُهُ  
 يَكُونُهُ تَكْمِيهٌ "الْيَاوِ" بسبب الإِزْغَامِ<sup>(2)</sup> .  
 ومعه "اللّٰهِي" بغير "يَاوِ" قَوْلُهُ:  
 فَمُدِّي عَلَى الْوَضَلِ الْفِي كَانَهُ بَيْنَنَا  
 لَمْ أَزْنِتْ مَعَهُ الْلّٰهِي مَا لَسْتُمْ غُرُوبُ<sup>(3)</sup>  
 [الطَّوِيل]

ومعه "اللّٰهِيَاتِ"<sup>(4)</sup> قَوْلُهُ :

1. See pp. 183, 184.

2. Sh : ومعه اللّٰهِي بِكَوَيهِ... (الإِزْغَامِ) : Missing.

3. Ibn al-Shajari, al-Amali, pt. II, p. 309:

By elision of the hamza.

⊗ ضِدُّ الْفَضْلِ : الْوَضَلُ : Opposite of separation.

الْوَفَاءُ : الْعَزِيدُ : Pl. of عُسُوبٌ : Fulfilment of promise.

Aqrab al-Mawārid.

4. M : اللّٰهَاتِ # Sh : اللّٰهَاتِ # Q :  
 واللّٰهَاتِ

⊗ The pl. of اللّٰهِي is: اللّٰهِي , اللّٰهَاتِ , اللّٰهَاتِ and اللّٰهِي by elision of the tā', اللّٰهِي ,  
 (continued)

أُولَئِكَ أَخَذَنِي وَأَخَذَ لِي شَيْمِي  
وَأَخَذَ لِي (الْمَدْرُوتِ) زَيْتَةً بِالْكَتْمِ<sup>(2)</sup>  
[الطَّوِيلِ]

Footnote 4 continued:

الْمَدْرُوتِ and الْمَدْرُوتِ .

Aqrab al-Mawārid.

⊗ الْمَدْرُوتِ having the tā' pronounced with kasr, or infl. like الْمَدْرُوتِ .

Howell, Classical Arabic, pt. I, fasc. II, p. 586.

⊗ Sum.

For fem. pl.: الْمَدْرُوتِ (sic), الْمَدْرُوتِ ,  
الْمَدْرُوتِ , الْمَدْرُوتِ and الْمَدْرُوتِ : Uninfl. with kasr, and infl. like the sound fem. pl.

Al-Suyūṭī, al-Ham, pt. I, p. 287.

1. M : الْمَدْرُوتِ # Sh : الْمَدْرُوتِ

2. Aqrab al-Mawārid (Dhayl):

أُولَئِكَ أَخَذَنِي وَأَخَذَ لِي شَيْمِي  
الْمَدْرُوتِ with kasr and it may be with damm as well: الصديق : A special friend; equally for fem. and masc. The pl. is: الْمَدْرُوتِ .

⊗ Al-Lisān, under the article: لَسَا :

أُولَئِكَ أَخَذَنِي وَأَخَذَ لِي شَيْمِي  
وَأَخَذَ لِي (الْمَدْرُوتِ) زَيْتَةً بِالْكَتْمِ

(continued)



فَقُلْ

[ وَتَقُولُ فِي تَغْنِيَةٍ "ذُو"  
 (3) (2) (1) (الطَّائِسِيَّةُ: "ذُو" فِي الرَّفْعِ ]  
 إِلَى آخِرِهِ

Footnote 2 continued:

⊗ Al-Suyūṭī, al-Hamʿ, pt. I, p. 288:

أُولَئِكَ إِخْوَانِي الذِّمَّةَ عَرَفْتُمُ  
 وَأَخَذْتُكَ (الْإِذَاتِ زَيْتَةً بِالْكَتْمِ)

The poet is unknown.

⊗ (الصَّدِيقُ) : الْحَبِيبُ : (الْخَزَلَةُ)  
 : صَدْرٌ يَخَارُكَ فِي كُلِّ (مِنْ ظَاهِرٍ وَبَاطِنٍ)  
 Intimate friend; it is for masc. and fem. The pl. is:  
 (أَخَذْتُكَ).

(الْعَادَةُ) : (الْخَالِصَةُ) : (الطَّبِيعَةُ) : (الشَّيْئَةُ)  
 Nature; habit. The pl. is: (مَشِيمٌ).

(زَيْنَةُ) : (زَيْنَةُ) : Beautified; adorned.

(الْكُتْمَانَةُ) : (الْكُتْمَانَةُ) :

: نَبْتُ يُخْلَطُ بِالْحَنَاءِ وَيُخَضَّبُ بِهِ الشَّعْرُ فَيَبْقَى لَوْنُهُ

A kind of plants used mixed with henna for dyeing the hair to preserve its colour.

Aqrab al-Mawārid.

1. B :  
 Sum.

(continued)

# الأفصح في "زُو" و "ذَلْتُ" (الطائيتيين)<sup>(١)</sup>

Footnote 1 continued:

زُو هـ : He ascribes it to Tayyi' because it is the only tribe among the Arabs who uses زُو as a conjunct and uninfl. It may be infl. such as:

رايتُ ذا خرج , قامَ زُو خُرج  
and مررتُ بنى خُرج

2. Sh :

زُو

3. Q :

And ذَوِي in the acc. and gen. Its pl. is: ذُفُف in the nom. and ذُوي in the acc. and gen.

1. Sum.

زُو in the language of Tayyi' is one of the conjuncts which is used for sing., du. and masc.; fem. pl. in the same expression. Tayyi', alone, uses it as a conjunct; it is formed with the wāw and it may be infl.

Also ذَلْتُ , in their opinion, is taken as a conjunct; it is peculiar to the fem. and it is formed with ḍamm. They say:

بالفضل زُو فضلكم اللّهُ به ،  
والكرامة ذَلْتُ أكرمكم اللّهُ به

They say as well that it is infl. as the sound fem. pl.

Al-Suyūṭī, al-Ham<sup>e</sup>, pt. I, p. 289 (see p. 151).

أَنَّ لَدَيْهِ ثِنْتَانِ وَلَدٌ يُجْتَمَعَانِ . وَهَكَذَا الرَّزَوِيُّ<sup>(1)</sup>  
 فِي "الْأُزْهِيَّةِ"<sup>(2)</sup> أَنَّ بَعْضَهُ الْعَرَبُ يَقُولُ:  
 "هَذَانِ ذَوَاتَا تَعْرِفُ"<sup>(3)</sup> وَ "هَاتَانِ ذَوَاتَا تَعْرِفُ"<sup>(4)</sup>  
 وَ "هُؤُلَاءِ ذَوَاتَا تَعْرِفُ"<sup>(5)</sup> وَ "هُؤُلَاءِ ذَوَاتُ  
 تَعْرِفُ"<sup>(6)</sup> . وَقَالَ أَبُو بَكْرِ بْنُ السَّرَّاجِ<sup>(7)</sup> : إِنَّ  
 ثِنْتِيَّةً<sup>(8)</sup> "ذُو" وَ "ذَاتُ" وَجَمْعُ "ذُو" لَدَى  
 يَجُوزُ فَيُرَادُ إِلَيْنَا<sup>(9)</sup> الْإِعْرَابُ<sup>(10)</sup> . وَذَمَّا جَمِعُ "ذَاتُ"<sup>(11)</sup>

1. 'Alī b. Muḥammad al-Nahwī.  
Al-Harawī, al-Uzhiya (title page).
2. Al-Uzhiya fī 'Ilm al-Hurūf is a grammatical work by al-Harawī.
3. Sh : هَاتَانِ ذَوَاتَا تَعْرِفُ : Missing.
4. M : هُؤُلَاءِ ذَوَاتَا تَعْرِفُ
5. Al-Harawī, ibid., p. 305.
6. Ibn al-Shajārī, al-Amālī, pt. II, p. 306.
6. Sh : هُؤُلَاءِ ذَوَاتَا تَعْرِفُ
7. Ibn al-Sarrāj: Muḥammad b. Sahl al-Nahwī al-Baghdādī.  
Ibn al-Sarrāj, al-Uṣūl, pt. I, p. 6.
8. Sh : ذُو وَ ثِنْتِيَّةً
9. Sh : وَجَمْعُ
10. Sh : ذُو : Missing.

(continued)

فَكَى السَّرَوِيَّ فِي "الْأُنْهِيَّةِ" رُسُهُ لَدِ  
 يَجُوزُ فَيُرَادُ ضَمُّ "الْقَاءِ" عَلَى كُلِّ  
 هَالٍ ، وَذَكَرَ الْبَيْتَ<sup>(1)</sup> الَّذِي أُنْشِئَ

Footnote 11:

11. Ibn al-Sarrāj, al-Uṣūl, pt. II, p. 273.

1. Al-Harawī, al-Uzhiya, p. 305:

Sum.

Al-Farrā' says: A certain man recited to me:

جَمْعُهُمَا مِنْهُ أُنْشِئَ مَوَارِيهَ  
 زَوَاتٍ يَنْزِعُهُ بِغَيْرِ مَائِيهِ

مَوَارِيهِ is the pl. of مَارِقَةٌ : Very quick.  
 He ascribes the v. to Ru'ba.

Q

Ru'ba, Dīwān Ru'ba (Majmū' Ash'ār al-'Arab pt. III),  
 pp. 180, 168:

The v. is cited under the title: "Individual vs.  
 ascribed to Ru'ba b. al-'Ajjāj, and some of them are  
 ascribed to al-'Ajjāj as well".

Al-Azharī, al-Taṣriḥ, pt. I, p. 138:

Sum.

He forms زَوَاتٍ with damm. Some say that  
 زَوَاتٍ and زَوَاتٍ are infl.

Al-'Aynī, al-Maqāṣid, pt. I, p. 439:

The pron. which is in the acc. in جَمْعُهُمَا refers  
 to the she-camels that are mentioned in the previous  
 v.

(continued)

الفَرْدُ شَاهِدٌ<sup>(1)</sup> عَلَى ذَلِكَ :

فَقُلْ

Footnote 1 continued:

- ⊗ Ibn Hishām, Awdah al-Masālik, p. 18:

ذَوَاتٌ يَنْفَرُضْنَ بَغِيرَ سَائِلَةٍ

- ⊗ Ibn al-Shajari, al-Amālī, pt. II, p. 306:

is taken from their saying:  
 (ذَا نَفَزَ : مَرَّةً) : Passed through.

- ⊗ Al-Lisān, under the article: ذَوَاتٌ وَ ذَو :

سَوَابِغٍ .

- ⊗ Al-Suyūṭī, al-Ham, pt. I, p. 288:

ذَوَاتٌ ; سَوَابِغٍ .

- ⊗ Al-Takrītī, Ibn al-Shajari, p. 125:

(sic). يَغِيرُ ; سَوَابِغٍ .

- ⊗ Al-Ushmūnī, Sharḥ al-Ushmūnī, pt. I, p. 119:

ذَوَاتٌ . Sum.

They say: سَوَابِغٍ which is the pl. of

سَابِقَةٌ : The first one in the racecourse.

ذَوَاتٌ is a conjunct in the sense of ذَوَاتٌ .

The gram. ex. is in ذَوَاتٌ : He pluralizes

ذَوَاتٌ which is the language of a group of Ṭayyi'.

يَنْفَرُضْنَ is the conj. sentence.

1. M : شَاهِدٌ : Inserted on the right margin.

﴿ فَأَمَّا " مَا " فَأَيُّهَا تَقَعُ عَلَى مَا لَا يَعْقِلُ ﴾<sup>(1)</sup>  
 إِلَى تَفْسِيرِهِ

وقوعها على ما لا يعقل هو الكثير،  
 قال تعالى: " مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ  
 اللَّهِ بَاقٍ " <sup>(3)</sup> . ومرة وقوعها على أنواع منه  
 يعقل قوله تعالى: " فَأَنْكِحُوا مَا طَابَ لَكُمْ  
 مِنْ النِّسَاءِ " <sup>(4)</sup> أي: " مِنْ أَنْوَاعِ النِّسَاءِ " .

1. Q :

مَا is applied as well to kinds of rational beings: Masc., and fem.

2. Sh : قال الله

3. The Message, al-Nahl (The Bee), v. 96, p. 411:  
 All that is with you is bound to come to an end, whereas that which is with God is everlasting.

4. Ibid., al-Nisā' (Women), v. 3, p. 101:

وَأِنْ خِفْتُمْ أَلَّا تُقِطُوا فِي الدِّيَارِ  
 فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

And if you have reason to fear that you might  
 (continued)

وَأَمَّا وَقَوْعُهَا عَلَى زُهَابٍ زُوَلِيٍّ  
 الْعَلَمِي فَلَا يَجُوزُ<sup>(1)</sup>. وَهَكَى أَبُو زَيْدٍ<sup>(2)</sup>:  
 "سُبْحَانَهُ مَا سَبَّحَ الرَّغْفُ بِحَمْدِهِ"<sup>(4)</sup> وَلَد  
 مُجْتَمِعَةٍ فِيهِ لِدِمَاكِهُ أَنَّهُ تَكُونُهُ<sup>(5)</sup> "مَا ظَرْفِيَّةٌ"  
 مَصْدَرِيَّةٌ، رُي: "سُبْحَانَهُ اللَّهُ مُنَّةٌ  
 تَسْبِيحُ الرَّغْفِ بِحَمْدِهِ"، فَتَكُونُهُ مِثْلَهَا

Footnote 4 continued:

not act equitably towards orphans, then marry  
 from among [ other ] women such as are  
 lawful to you.

⊙ B :

فَانكحُوا مَا طَابَ لَكُمْ means:  
 . النوع الذي طاب لكم

1. This means that to let م refer to the  
 rational is not permissible.
2. He might be Sa'īd b. Aws b. Thābit al-Anṣārī  
 al-Lughawī al-Baṣrī.  
 Abū Zayd, al-Nawādir, (title page), p. ( و ).

3. Sh : م

4. The Message, al-Ra'ḍ (Thunder), v. 13, p. 360:

فَيُسَبِّحُ الرَّغْفُ بِحَمْدِهِ

And the thunder extols His limitless glory and  
 praises Him.

5. M : يكونه # Sh : يكونه

فِي قَوْلِ الشَّاعِرِ :  
 ذُطُوفُ مَا ذُطُوفُ ثُمَّ رَوَى  
 إِلَى بَيْتِ قَعْبَيْتَهُ لَكَاعِ  
 [الْوَلَفِ]

1. M : ذُطُوفُ # Sh : دُطُوفُ

2. Al-Ḥuṭay'a, Dīwān al-Ḥuṭay'a, p. 280:

Sum.

Al-Ḥuṭay'a says the v. satirizing his wife.

للَّئِيمَةِ : Villain. In the voc.  
 we say to the masc. villain: يَا لَكَاعِ , and to  
 the fem. villain: لَكَاعِ is  
 formed with kasr.

Grammarians say that the usage of لَكَاعِ by  
 al-Ḥuṭay'a not in the voc. is anomalous poetic  
 licence. It is probable that the assumption is:

قَعْبَيْتَهُ يَقَالُ لَهَا : يَا لَكَاعِ  
 and in this case it is regular.

Abū al-Gharīb al-Naṣrī says:

ذُطُوفُ مَا ذُطُوفُ ثُمَّ رَوَى  
 إِلَى بَيْتِ قَعْبَيْتَهُ لَكَاعِ

They say as well:

ذُجُوفُ مَا ذُجُوفُ ثُمَّ رَوَى  
 إِلَى بَيْتِ قَعْبَيْتَهُ لَكَاعِ

(continued)



Footnote 2 continued:

- ⊗ Abū al-Tayyib al-Lughawī, al-Ibdāl, pt. I, pp. 380, 379:

رُطَوِّفُ مَا رُطَوِّفُ . Abū Gharīb al-Naṣrī  
récites the v.

Sum.

Some say: (sic) رُطَوِّفُ مَا رُطَوِّفُ . It is ascribed to al-Ḥuṭay'a.

The gram. ex. is: رُطَوِّفُ مَا since ما the infinitival is conjoined with the imperfect which is not neg., and this is rare.

Another gram. ex. is: لَطَاع since they use فَعَال not in the voc., and this is rare.

Abū 'Amr: الرُّطَوِّفُ and الرُّطَوِّفُ are the same. They say:

رُطَوِّفُ فِي الْبَلَدِ and هُوَ يُطَوِّفُ فِي الْبَلَدِ .

- ⊗ Al-'Aynī, al-Maqāṣid, pt. I, p. 473; pt. IV, p. 229.

- ⊗ Al-Baghdādī, al-Khizāna, ed.; expl. Hārūn, pt. II, p. 404.

- ⊗ Al-Ghalāyīnī, Jāmi' al-Durūs, pt. III, p. 164:

He uses لَطَاع as a pred., and this is poetic licence.

- ⊗ Howell, Classical Arabic, pts. II; III (one vol.), p. 286:

By al-Ḥuṭay'a, I roam about so long as I roam about; then repair to a home whose housewife is a slut.

- ⊗ Ibn 'Aqīl, Sharḥ Ibn 'Aqīl, pt. I, p. 139:

The v. is single, with no other either before or after.

- ⊗ Ibn Hishām, Sharḥ al-Shudhūr, p. 120.

- ⊗ Ibn Mālik, al-Tashīl, pp. 411

(continued)

رُئِيَ : " اُطُوفُ مَدَّةَ تَطَوُّفِي " <sup>(1)</sup>  
 وَاسْتَعْرَلْتُ " سُبْحَانَهُ " غَيْرَ  
 مُضَافَةٍ ، مِثْلَهَا فِي قَوْلِ الْآخِرِ :  
 اُقُولُ لَمَّا جَاءَنِي فَخْرُهُ  
 سُبْحَانَهُ مِنْهُ عِلْقَمَةُ الْفَاخِرِ <sup>(2)</sup>  
 [ الشَّرِيع ]

Footnote 2 continued:

(under the ind. of the gram. exs.), 187.

① Ibn al-Shajari, al-Amālī, pt. II, p. 107:

Sum.

When the two forms: فَعَال and فَعَلَ are not used in the voc., they are anomalous as in the saying of the poet.

② Ibn al-Sikkit, al-Alfāz, p. 43:

Abū al-Gharīb al-Naṣrī says:

اُطُوفُ مَا اُطُوفُ ثُمَّ رَوَيْ اِلَى بَيْتِ قَعِيْثَةَ لِكَا ع

③ Ibn Yaʿīsh, Sharḥ al-Mufaṣṣal, pt. IV, p. 57.

④ Al-Lisān, under the article: لَكَع :

Abū al-Gharīb al-Naṣrī says the v.

⑤ Al-Mubarrad, al-Kāmil, pt. I, p. 261; pt. III, p. 302:

اُجَوِّلُ مَا اُجَوِّلُ .

⑥ Ṣalāḥ, al-Taysīr, p. 205.

⑦ Al-Suyūṭī, al-Hamʿ, pt. I, p. 282; pt. III, p. 63.

(continued)

Footnote 1:

1. Sh : أَي... تَهْوِي فِي : Missing.
2. Al-A<sup>ʿ</sup>shā, Diwān al-A<sup>ʿ</sup>shā al-Kabīr, pp. 143, 139, 142:

Sum.

The v. is taken from a poem composed upon the occasion when al-A<sup>ʿ</sup>shā says satirizing

ʿAlqama b. ʿUlātha, and praising ʿAmir b. al-Tufayl.

فَخِرُّ means: فخر علقمة على عامر : Boasting of ʿAlqama against ʿAmir.

سبحانه منه : تعجب : Wonder i.e.

سبحانه الله منه : God is innocent of him.

- ⊗ Sibawayh, al-Kitāb, pt. I, p. 324:

Sum.

Abū al-Khattāb - meaning al-Akhfash al-Akbar,

ʿAbd al-Hamid b. ʿAbd al-Majid - asserts that

سُبْحَانَهُ لِلَّهِ is as your saying:

بِرَأْدَةِ اللَّهِ مِنْهُ الشَّوْءُ ; as if he says:

[رُبِّي] بِرَأْدَةِ اللَّهِ مِنْهُ الشَّوْءُ :

God is innocent of evil. He asserts as well that

this is the same as in the v. of al-A<sup>ʿ</sup>shā.

سُبْحَانَهُ مِنْهُ i.e. بِرَأْدَةِ اللَّهِ مِنْهُ : God is innocent of him. As for leaving out the nunation in

سُبْحَانَهُ they take it as a diptote, because it becomes in their opinion definite. It is in the acc.

the same as: الحمد لله : Praise be to God.

The gram. ex. is that he makes سبحانه in the acc. because it is an inf. n. It remains in the acc. because it is aplastic inf. n. It is diptote because it is made a proper name for القبيح , so it is the same as عنه .

- ⊗ Aqrab al-Mawārid, under the article: سبح :

سبحانه منه علقمة الفاجر

(continued)

Footnote 2 continued:

سُجَانَةٌ has the sense of annexation, i.e.  
سُجَانَةُ اللَّهِ .

- ⊗ Al-Baghdādī, al-Khizāna, pt. II, p. 41.
- ⊗ Al-Baghdādī, al-Khizāna, ed.; expl. Hārūn, pt. III, p. 397:

Leaving out the nunation of سُجَانَةٌ is not because it is diptote being a proper name having the augs. the alif and nūn, but because it remains in the form of the muḍāf, its frequent usage. The origin is: سُجَانَةُ اللَّهِ , he then elides the muḍāf ilayhi for poetic licence.

- ⊗ Ibn Jinnī, al-Khaṣā'is, pt. II, pp. 197, 435; pt. III, p. 32:

سُجَانَةٌ is a proper name in the sense of  
سُجَانَةُ اللَّهِ and السُّجَانَةُ : Integrity.

- ⊗ Ibn al-Shajarī, al-Amālī, pt. I, p. 347; pt. II, p. 250:

If you take سُجَانَةٌ as an indefinite n. you make it decl.

- ⊗ Ibn Ya'īsh, Sharḥ al-Mufaṣṣal, pt. I, pp. 120, 119:  
Sum.

سُجَانَةُ اللَّهِ is an inf. n., diptote and uninfl. It is used only in the acc.; the raf', jarr and the alif and lām are not attached to it as the other inf. ns. It is one of the inf. ns. whose vs. are not used, as if he says: سَجَّ سُجَانًا with a single bā'.

- ⊗ Al-Lisān, under the article: سَجَّ
- ⊗ Al-Mubarrad, al-Muqtaḍab, pt. III, p. 218.
- ⊗ Al-Mufradāt, under the article: سَجَّ :

سُجَانَةٌ مِنْهُ عَاقِبَةُ الْفَاجِرِ

(continued)

ووقوع " منه " على العاقل هو  
 الأكثر . ومنه قوله تعالى : " وَمِنْهُمْ  
 مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَزْهِي بِالْعُصَى " (١)  
 ومنه وقوعه على ما لا يعقل لما  
 عومل " معاملة منه يعقل قول

Footnote 2 continued:

They say that the assumption is: سبحانه عاقمة  
 as sarcasm.

- ⊗ Muḥjam al-Maqāyis, under the article: سبحانه :  
 Some say that its paraphrase is:  
 سبحانه : عجباً له (ن) يفخ : It is a great surprise if  
 'Alqama boasts of himself.

- ⊗ Al-Sirāfī, Sharḥ Abyāt Sibawayh, pt. I, p. 109:  
 سبحانه in this v. is not a mudāf.

- ⊗ Al-Suyūṭī, al-Hamc, pt. III, p. 115.

- ⊗ Tahdhīb al-Lughā, under the article: سبحانه  
 1. The Message, Yūnus, v. 43, p. 298:

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ  
 تَزْهِي بِالْعُصَى وَلَوْ كَانُوا لَا يُبْصِرُونَ

And there are among them such as [ pretend to ]  
 look towards thee: but canst thou show the right way  
 to the blind even though they cannot see?

2. M : لمعاملة # Sh : لماعومل

أَمْرِي الْقَيْسُ :  
 أَدَا عَمِّي صَبَاحًا دُسِيرًا رَهْلًا الْبَايَ (2)  
 وَلَهُنَّ يَعْجَنُ مِنْهُ كَانَهُ فِي الْعَصْرِ الْخَالِي (3)  
 [ الرُّهْلُ ]

1. Sh : رَمِ  
 2. Sh : أَدَا ... الْبَايَ : Missing.

3. B :  
 He used رَمِ for رَهْلًا when he called it, greeted it and treated it as rational.

⊗ Imru'u 'l-Qays, Dīwān, p. 27:

Sum.

It is a prayer for the ruins to be happy and free from harm - this is their custom - as if they mean by that the people of the ruins. His saying: " وَهَلْ يَعْجَنُ ", he says: Your people had gone away therefore you have changed; so how can you enjoy life after them! as if he means by that he himself.

وَعَمِّي يَعْمِي is in the sense of  
 نَعْمِي نَعْمِي .

⊗ Sibawayh, al-Kitāb, pt. IV, pp. 38-39:

Sum.

They form فَعِلَ in يُفَعِلُ such as:  
 حَبِبَ and نَعِمَ يَنْعِمُ .  
 Some of the Arabs say:

(continued)

Footnote 3 continued:

ألا عمي صباحا زبيبا الطلل البالي  
وهل ينعمه (sic) من كانه في العصر الخالي

The v. is by Imru'u 'l-Qays. العصر with two dammas is a dialectical form of العصر with damm; it is also with fath and kasr; all of them are in the sense of زاهر : Age. They say as well: وهل يعمره which is in the sense of The : الماضي : الخالي : ينعمه past.

The gram. ex. is: Forming the imperfect of

نعمي in نعمي with kasr which is rare.

- ⊗ Aqrab al-Mawārid, under the article: عصر :

وهل يعمره من كانه في العصر الخالي

- ⊗ Al-Azhari, al-Taṣriḥ, pt. I, p. 133:

The origin of يعمر is: ينعم ; they elide from it the first nūn. The quiescent nūn at the end is for corroboration.

- ⊗ Al-ʿAynī, al-Maqāṣid, pt. I, p. 433:

Sum.

The origin of نعمي is: نعمي with kasr and fath upon the ʿayn. If they say: نعمي this means that it is elided from نعمي with fath above the ʿayn; and if they say: نعمي this means that it is elided from نعمي with kasr under the ʿayn.

The gram. ex. is in his saying: من كانه since he uses من which is peculiar to the rational with what is placed in his position.

- ⊗ Al-Baghdādī, al-Khizāna, ed.; expl. Hārūn, pt. I, (continued)

Footnote 3 continued:

p. 60:

They assert that some of the Arabs recite:

ألا عمي صباحاً زبيراً الظليل الربالي

with the fatha above the 'ayn.

⊗ Al-Baghdādī, Sharḥ Abyāt al-Mughnī, pt. IV, p. 77.

⊗ Al-Dajani, al-Shudhūdh, p. 405:

Abū Ḥayyān holds the belief of Yūnus b. Ḥabīb that  
is infl. v. Yūnus says:

وعمت الدار زعمي i.e. I said to it:  
: May God keep you in a good and

pleasant state.

⊗ Al-Durra, Fath al-Qarīb, pt. II, p. 137.

⊗ Al-Durra, Fath Rabb al-Bariya, pt. I, pp. 128-129:

Sum.

The v. is the prelude of Imru'u 'l-Qays' famous poem which is rhymed in lām. The occasion of that poem - as they say - is that Imru'u 'l-Qays went at night to visit the daughter of the Roman emperor, and she forbade him from staying with her in order not to be shamed; but he refused to obey.

استغري إنكاري بمعنى النفي : هل يعمر  
: لا يعمر :  
Interrog. implying a negation i.e.  
It does not enjoy life.

He singles out the morning for this prayer because raids and misfortunes occur in the morning.

⊗ Al-Ghalāyini, Jamī' al-Durūs, pt. I, p. 133.

⊗ Ibn Hishām, Awḍaḥ al-Masālik, p. 17:

Sum.

is for the rational being; and for the irrational being if you put it in the position of the

(continued)




فَأَوْقَعَ "مَسْرَةً" عَلَى "الطَّلَلِ" لَمَّا زَجَرَهُ  
 مَجْرَى الْعَاقِلِ فِي دُنْهِ نَارِهِ وَهَيْأَهُ.  
 وَمِنْ ذَلِكَ أَيْضًا قَوْلُ رَبِيبِ  
 زُبَيْبِ الطَّائِي<sup>(1)</sup>:

Footnote 3 continued:

rational, as what does not respond. The saying of the poet is an ex. for that.

- ③ Ibn Hishām, al-Mughnī, pt. I, pp. 184, 182:

فِيَا  in the saying of the poet is a synonym of

- ③ Ibn al-Shajarī, al-Amālī, pt. I, p. 274:

يَنْعَمُ .

- ③ Ibn Ya'īsh, Sharḥ al-Mufaṣṣal, pt. VII, p. 153:


فِيَا  .

- ③ Samak, Amīr al-Shi'r, p. 225.

- ③ Al-Suyūṭī, Sharḥ Shawāhid al-Mughnī, pt. I, pp. 340, 485.

- ③ Al-Ushmūnī, Sharḥ al-Ushmūnī, pt. I, pp. 111, 112, 466:

Sum.

زَلْزَلْ is for request and excitation. The origin of  
 نَعْمَ is  , they elide the alif and  
 nūn for alleviation.

1. Ḥarmala b. al-Mundhir; he lived in both the Pre-Islamic and Islamic period.

(continued)

فَوَافٍ بِمِ مَسْ كَاةٍ يَرْجُو<sup>(2)</sup> إِيَابَهُ  
وَصَافٍ مِنْهُ بَعْضُهُ مَا كَاةٍ يَخْذُرُ<sup>(3)</sup>

[الطويل]

يريد "الشَّيْخَ" وَزَجْرِيَّةً<sup>(4)</sup>، فَأَوْقَعَ "مَسْ"  
عليها لَمَّا وَصَفَهَا بِالرَّجَاءِ وَهُوَ مَسْ

Footnote 1 continued:

Al-Aṣḥabānī, al-Aghānī, pt. XII, p. 127.

1. M : فَوَافٍ

2. M : يَرْجُو

3. Abū Zubayd al-Ṭā'ī, Shi'r Abī Zubayd,  
pp. 58, 63:

كَانَ : فَصَافٍ ; وَوَفٍ . This  
v. is taken from a poem describing a lion.

⊕ Cheikho, Shu'arā' al-Naṣrāniya (al-Mukhaḍramūn),  
pt. I, p. 73:

فَصَافٍ ; وَوَفٍ .

4. Sh : وَزَجْرِيَّةٍ وَاللَّبْوِ

⊕ الْجُرُفِ and الْجُرُفِ : The young of every

thing; the pl. is: زَجْرِيَّةٌ and زَجْرِيَّةٌ .

The origin of زَجْرِيَّةٌ is: زَجْرِيَّةٌ in  
the form of زَجْرِيَّةٌ , such as: زَجْرِيَّةٌ ;

they then convert the ḍamma of the rā' into  
a kasra in order to convert the wāw into a yā'.  
When they convert the wāw into a yā' it becomes:

(continued)

صِفَتِ مَرَّةً يَعْقِلُ<sup>(١)</sup> ..

~~وَقَفَا~~

[و] اللَّيْثُ يَقْعُ عَلَى مَرَّةً يَعْقِلُ  
وَمَا لَ يَعْقِلُ مَرَّةً الْمُنْكَرِيَّةُ<sup>(٤)</sup>  
إِلَى آخِرِهِ

مَرَّةً وَقَوْعُ اللَّيْثُ عَلَى مَرَّةً يَعْقِلُ

Footnote 4 continued:

رُجِيَّ . The ḍamma being heavy above the 'yā' therefore they elide it, they then elide the yā' because of the combination of two quiescents: The yā' and nunation.

If the yā' is with the fatha they do not elide anything, because the fatha is light; they say: رَأَيْتُ رُجِيًّا : I saw puppies. Muḥit al-Muḥit.

1. Sh : صِفَتِ الْعَاقِلُ

2. Sh : تَقْعُ

3. Sh : وَعَلَى مَا

4. Sh : الْمُنْكَرِيَّةُ الْعَاقِلِيَّةُ # Q :

وَاللَّيْثُ يَقْعُ عَلَى أَحَادٍ أُولَى الْعَالَمِ وَغَيْرِهِمْ

قَوْلُهُ تَعَالَى: "وَالَّذِينَ جَاءُوا بِالْبَيِّنَاتِ"<sup>(1)</sup>،  
 وَقَوْلُهُ سُبْحَانَهُ: "أَفُوكَا لِّذِي مَرٍّ عَلَى  
 قَرْيَةٍ"<sup>(2)</sup>. وَمِنْهُ وَقَوْلُهُ عَلَى مَا لَا  
 يَعْقِلُ قَوْلُهُ سُبْحَانَهُ: "الَّذِينَ أَنْقَضُوا  
 ظَهْرَكَ"<sup>(3)</sup>.

1. Sh : الصِّدْقُ وَصِدِّقُهُ

⊗ The Message, al-Zumar (The Throngs), v. 33, p. 710:

وَالَّذِينَ جَاءُوا بِالْبَيِّنَاتِ وَصَدَّقُوا بِهِ  
 أَفُوكَا لِّذِي مَرٍّ

But he who brings the truth, and he who  
 wholeheartedly accepts it as true - it is they, they,  
 who are [ truly ] conscious of Him!

⊗ Al-Suyūṭī, al-Hamc, pt. I, p. 285:

الَّذِينَ occurs in the sense of الذِّمَّةُ implying  
 the meaning of requital frequently, such as:

"وَالَّذِينَ جَاءُوا بِالْبَيِّنَاتِ وَصَدَّقُوا بِهِ"

2. The Message, al-Baqara (The Cow), v. 259, p. 58:

Or [ art thou, O man, of the same mind ] as he  
 who passed by a town.

3. Ibid., al-Sharḥ (The Opening-Up Of The Heart), v. 3,  
 p. 960:

That had weighed so heavily on thy back?

ومر وقوع "الَّتِي" على مَرَّةٍ  
 يعقل قولُ تعالى: "قَوْلَ الَّتِي  
 تُجَادِلُكَ فِي زَوْجِهَا" <sup>(1)</sup>. ومر وقوعها  
 على ما لا يعقل قولُ تعالى: "عَنْ  
 قِبَلَتَيْهِمُ الَّتِي كَانُوا عَلَيْهِمْ" <sup>(2)</sup>. وتنبئهما  
 بمنزلتهما في ذلك.

ولما جمع "الَّتِي" فلما كانه على  
 صورة جمع المذكر السالم لم يوقع

1. The Message, al-Mujādala (The Pleading), v. 1,  
 p. 843:

قَدْ سَمِعَ اللَّهُ قَوْلَ  
 الَّتِي تُجَادِلُكَ فِي زَوْجِهَا

God has indeed heard the words of her who pleads with  
 thee concerning her husband.

2. Ibid., al-Baqara (The Cow), v. 142, pp. 29-30:

يَقُولُ الشُّفْعَاءُ مِنْهُمْ لِمَا  
 وَلَّوْهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهِمْ

THE WEAK-MINDED among people will say, "What has  
 turned them away from the direction of prayer which  
 they have hitherto observed?"

إِلَّا عَلَى الْعَاقِلِ ، قَالَ تَعَالَى : <sup>(1)</sup> " رَبِّهِ  
 الذِّبْرِ آمَنُوا " <sup>(2)</sup> ؛ كَمَا أَنَّ جَمْعَ الْمَذْكُورِ  
 السَّالِمِ لَا يَقَعُ إِلَّا عَلَى الْعَاقِلِ .  
 وَمِنْ وَقُوعِ " الْأَيْفِ وَالْإِلَامِ " <sup>(3)</sup>  
 عَلَى مَنْ يَعْقِلُ مِنْ الْمَذْكُورِينَ وَالْمُتَشَابِهَاتِ  
 قَوْلُهُ تَعَالَى : " وَالْحَافِظِينَ فُرُوجَهُمْ  
 وَالْحَافِظَاتِ " <sup>(4)</sup> أَيِ : " الذِّبْرِ حَفِظُوا  
 فُرُوجَهُمْ وَالْإِلَامِ حَفِظْنَاهُنَّ " . وَمِنْ  
 وَقُوعِهَا عَلَى مَا لَا يَعْقِلُ قَوْلُهُ <sup>(5)</sup>

1. Sh : قال الله

2. Sh : آمنوا وعملوا الصالحات

3. The Message, al-Baqara (The Cow), v. 277, p. 62:

إِنَّ الذِّبْرَ : آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Verily, those who have attained to faith and do good works.

3. Ibid., al-Ahzāb (The Confederates), v. 35, p. 645:

And all men and women who are mindful of their chastity.

4. Sh : واللات

5. Sh : يعقل من المذكورين

تعالى : " وَالْبَيْتِ الْمَغْمُورِ <sup>(1)</sup> " <sup>(2)</sup> رُيَ :  
 " اللَّهُمَّ عَمِّرْ " . ومرة وقوعها على  
 المؤنث منه قوله سبحانه : <sup>(3)</sup> " حَمَلْنَا كُفْرًا  
 فِي الْجَارِيَةِ " <sup>(4)</sup> رُيَ : " رَلَّتِي تَجْرِي " .  
 ومرة وقوع " رُيَ " على العاقل  
 مرة منكر أو مؤنث قوله سبحانه : <sup>(5)</sup>  
 " ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِئْعَةٍ ذُرِّيَّةً ذُشَّةً <sup>(6)</sup>

1. The Message, al-Tūr (Mount Sinai), v. 4,  
p. 807:

Consider the long-enduring house  
 [ of worship ] !

2. M : Damage.

3. Sh : سبحانه وعالي

4. Ibid., al-Hāqqa (The Laying-Bare Of The Truth),  
v. 11, pp. 888-889:

رَبَّنَا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكِمْ فِي الْجَارِيَةِ

[ And ] behold: When the waters  
 [ of Noah's flood ] burst beyond all  
 limits, it was We who caused you to be borne  
 [ to safety ] in that floating ark.

5. Sh : قوله تعالى

6. Sh : لننزعن : Damage at the beginning.

# على الشخص عتياً<sup>(١)</sup> ، ذلك ترى الله

1. The Message, Maryam, v. 69, p. 465:

And thereupon We shall, indeed, draw forth from every group [ of sinners ] the ones that had been most determined in their disdainful rebellion against the Most Gracious.

- ⑥ Sībawayh, al-Kitāb, pt. II, p. 399:

Hārūn b. Mūsā, the reader of the Qur'ān, al-A'war, the grammarian, says that the Kūfans - meaning 'Āṣim, Ḥamza and al-Kisā'ī - read it thus:

ثُمَّ لَنُنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ  
رُشْدًا رُشْدًا عَلَى الشَّخْصِ عَتِيًّا

It is a good language; they put it in the acc. as they put it in the gen. when they say:

رُشْدًا عَلَى الشَّخْصِ أَفْضَلُ

- ⑥ Al-Harawī, al-Uzhiya, pp. 112-113:

Sum.

When رُشْدٌ is a muḍāf and not followed by هُوَ it is formed with ḍamm except in the gen., such as:

الَّذِي فِي الدَّارِ كَلَّمَتُ رُشْدًا فِي الدَّارِ meaning:

and the saying of the Most High God:

لَنُنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ رُشْدًا رُشْدًا

But you say:

مَرَزْتُ بِأُشْرِي قَامِي

(continued)



السَّعْيُ عَلَى الْعُمُومِ فِي الصَّنْفَيْنِ .  
 وَمِنْهُ وَقَوْلُهُمَا عَلَى غَيْرِ الْعَاقِلِ :  
 " رُبُّهَا تَشَأُ لَهَا " (1) . وَهَلْكَ إِنْ خَالَ  
 " التَّاءُ " عَلَى " رِيَّ " إِذَا رُبِّدَ بِهَا  
 السُّؤْتُ رَبُّ كَيْسَانَهُ (2) وَغَيْرُهُ .

Footnote 1 continued:

⊗ Ibn al-Sarrāj, al-Uṣūl, pt. II, p. 340:  
 When رِيَّ is a muḍāf and the sub. is  
 elided it is formed with ḍamm in all its cases.

⊗ Ibn al-Shajarī, al-Amālī, pt. II, p. 297:  
 Sum.  
 The assumption is:

الَّذِي هُوَ رَشْدٌ عَلَى الرَّحْمَةِ عَتِيَا

or

الَّذِي هُوَ رَشْدٌ

As if when the sub. of its conj. sentence that  
 refers to it - meaning رِيَّ - is elided  
 it becomes weak, it then reverts to  
 uninflectedness which رِئِي demands.

1. Sh : رُبُّهَا

2. Muḥammad b. Aḥmad.

Al-Zubaydī, al-Ṭabaqāt, p. 153.

وَقَفَّالِي

[ وَدَّمَ<sup>(1)</sup> "الرُّؤْيَى"<sup>(2)</sup> بمعنى "الرَّغْبَةِ"<sup>(3)</sup> ]  
إلى آخره

منه وقوع "الرُّؤْيَى"<sup>(4)</sup> بمعنى "الرَّغْبَةِ"<sup>(5)</sup>  
على منه يعقل قول القطامي<sup>(5)</sup> :  
أَلَيْسَ بِالرُّؤْيَى قَطُّ قَرِيبًا  
على النُّعْمَانِ وَهُنَّ مُرَوِّدُ الْمَصَاعَا<sup>(6)</sup>  
[ (الوافية) ]

1. Sh : وَدَّمَ : Missing.
2. Sh : وَدَّمَ # Q : الرُّؤْيَى
3. Q : الرُّؤْيَى in the sense of الرَّغْبَةِ is applied to rational masc.
4. Sh : الرُّؤْيَى
5. 'Umayr b. Shuyaym; Umayyad poet.  
Al-Qutāmī, Dīwān al-Qutāmī, pp. 6, 11.
6. Ibid., pp. 36, 31:  
الرُّؤْيَى . Sum.  
This v. is taken from a poem praising

(continued)

Footnote 6 continued:

Zufar b. al-Ḥārith al-Kilābī. They say also:

اليسور باللى قطور وجارو

عمود البيت : السطاع : Tent-pole. He says:

هممور عليه البيت : They knocked down

the house upon him.

- Abū al-Ṭayyib al-Lughawī, al-Addād, pt. II, pp. 594-595:

السطاعا ; جميعا .

عمود الخيمة : السطاع : Tent-pole.

جارو : قطور : Treated with injustice.

- Al-Harawī, al-Uzhiya, pp. 311-312:

السطاعا ; جميعا .

- Ibn al-Shajarī, al-Amālī, pt. II, p. 307:

السطاعا ; جميعا . Some of the Arabs say that the pl. of الزى is also: الزلى. This language comes after الزيرة in eloquence.

- Ibn Sīdā, al-Mukhaṣṣaṣ, vol. VI, p. 7:

السطاعا ; جميعا . This means that they came in to al-Nu'mān in his house.

- Al-Lisān, under the articles:

مصع ; ببر ; سطع :

السطاعا . The pl. of السطاع is:

سطع and سطعة .

عاجله : باز الشىء وابتدئ

it.

(continued)

ومر وقوعها على ما لا يعقل  
 قول مُضَرَّس :  
 شَرَّيْتَنِي لِلْوَضِلِ زَيَّامُنَا رُلُّي  
 مَرْزِيَهُ عَلَيْنَا وَلِلزَّمَالَةِ وَرِيوُ<sup>(1)</sup>  
 [ رُلُّوَيْل ]

Footnote 6 continued:

: ماصِعُ قِرْنِهِ مُمَاصِعَةً وَمَصَاعًا - (المصاعا

: He fought against  
 his opponent with sword and such things.

1. Al-Azharī, al-Taṣrīḥ, pt. I, p. 132.

⊗ Ibn ʿAqīl, Sharḥ Ibn ʿAqīl, pt. I, p. 143.

⊗ Al-Qālī, al-Amālī, pt. II, pp. 258, 257:

The v. is by Muḍarris b. Qurṭ b. al-Ḥārith al-Muzanī.

⊗ (ثَارُ : هَيَّجَ) (لَشَىءٍ شَرَّيْتَنِي - شَرَّيْتَنِي  
 Excited it.

: وَضِلَ (لَشَىءٍ) بِالْشَىءِ وَضُلًا - (الْوَضِلِ

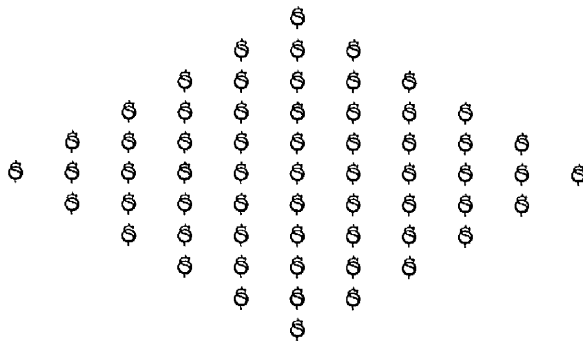
: Joined  
 together; opposite of separated.

: شَجَرَةٌ وَرِيْقَةٌ - وَرِيوُ  
 : Has plenty of leaves; has good leaves.

Aqrab al-Mawārid.

وَأَمَّا "ذَا" فَأَيْسَرُ تَابِعَةً فِي<sup>(١)</sup>  
 الْمَعْنَى "لِهَا" وَ "مِنْهُ" ، تَقُولُ :  
 " مِنْهُ ذَا عِنْدَكَ مِنْهُ النَّاسُ ؟ " تَرِيدُ :  
 " مِنْهُ الَّذِي عِنْدَكَ ؟ " أَوْ : " مِنْهُ  
 الَّذِي عِنْدَكَ ؟ " .

وَتَقُولُ : " مَا ذَا عِنْدَكَ مِنْهُ  
 الَّذِي ؟ " تَرِيدُ : " مَا الَّذِي  
 عِنْدَكَ ؟ " أَوْ : " مَا الَّذِي  
 عِنْدَكَ ؟ " .



1. Sh :

## INDEXES

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## VERSES OF THE HOLY QUR'ĀN

The Beginning		The End	Page
رُؤَسَا	.....	رَلَلْنٰنِزِيْر	166
فَأَنبَأُو	.....	رَلْنِّسَاءِ	198
رَلْسَا	.....	رَقْنُزُو	214
رُفَا	.....	قَرْيَةٍ	212
وَالْبَنَاتِ	.....	رَلْعُصُو	215
رُسَا	.....	عِيَسَا	215-216
وَالْحَافِظِيْر	.....	وَالْحَافِظَاتِ	214
حَمَلْنَاكُمِي	.....	رَلْجَارِمِيْ	215
رَلْسَمَادُ	.....	بَسَا	128
عَلَمَا	.....	عَلَمَسَرَا	213
قَقْلُ	.....	سُرْحَانِيْ	135-136
قَقُولُ	.....	نَزْفَجِيْ	213
لِلدِّي	.....	نَاثِيْرِيْ	181

## The Beginning

## The End

## Page

وَاللَّهِ	.....	بُيُوتِهِ	183, 184
وَاللَّهِ	.....	مُحَلِّهِ	184
وَاللَّهِ	.....	بُيُوتِهِ	191
وَاللَّهِ	.....	مِنْكُمْ	164
وَاللَّهِ	.....	ظَهَرَ لَكَ	212
وَاللَّهِ	.....	بِالْقُدْرَةِ	212
مَا	.....	جَاءَهُ	198
وَمِنْهُمْ	.....	الرَّحْمَنُ	205



## VERSES OF POETRY

The Beginning	The End	Page
رُخْفَسَةٌ .....	رُئَيْسَتُ شَيْخٍ	150
رُشْدَةٌ .....	رُئَيْسُ ظُلٍّ	11
رُقُوقٌ .....	رُفَاخِرٌ	202
رُزُلٌ .....	رُخَالِي	206
رُشَا .....	رُخُولِي	178
رُئُوسٌ .....	رُمَضَاعَا	218
رُئُفَتٌ .....	رُئُوسٌ	11
رُطُوفٌ .....	رُطَاعٌ	200
رُفُلُكُم .....	رُكَّصِي	192
رُزُلٌ .....	رُكُودٌ	182
رُزُلٌ .....	رُكُوعٌ	11, 12
رُجُوعٌ .....	رُكُودٌ	189
رُكُوعٌ .....	رُكُوعٌ	156
رُكُوعٌ .....	رُكُوعٌ	220
رُكُوعٌ .....	رُكُوعٌ	168
رُكُوعٌ .....	رُكُوعٌ	9

## The Beginning

## The End

## Page

فَقُومِي .....	عُسْرُوَيْ	191
فَقُوف .....	الْيَتَعَشَّرُ	149
فَشَحْج .....	مَنْ رَدَفْ	133
فَقَهْلُ ش .....	مُتَغَيِّبْ	128
عَجَبْتُ .....	بَسْرًا	121
وَعَارِمَةٌ .....	يُخَمَّرُ	167
فَقُلْ .....	بِالْأَمِيمِ	162
فَكُنْتُ .....	فَأُضْطَبِّرُ	160
ل .....	فَأُتَوِّدْ	148
وَلَا .....	فَأَصِيبْ	127
وَالْأَلَاتِ .....	الْقَوَارِيرِ	188
وَالْأَنْزِ .....	مُتَمَنِّئٌ	159
لَقَدْ .....	مِنْهَا	153
لَسْنَا .....	وَاللَّعْسِ	11
وَلَيْسَ .....	لَنْ يَرَى	156
مِ .....	مَعْقِدْ	147
مِ .....	الرُّغْفَاءِ	186
مِ .....	لِيَلْزَمِي	185

The Beginning

The End

Page

نَقْلُ	.....	الْبَطْلُ	12
هُمُ	.....	جِنَاهِي	175
هُمُ	.....	مُخَاخَا	172
هُمُ	.....	صُمِيمِي	170
فُورُفِي	.....	يَخْفَرُ	210
يَا	.....	شُجَاهِي	130
يَسُرُّ	.....	ذُهَاجَا	124

## WORDS EXPLAINED IN THE FOOTNOTES

Word	Page
رُفَا	149
رُفْس	210
رُفْسِيَّة	27
الرُّفْسِي	159
رُفْسِيَّة	150
رُطَبَت	178
رُغْرِب	104
رُلَا	181
الرُّنَامِل	188
رُنْفَسَم	148
رُنْفُوق	158
رُفْرُفُتْ	121
رُنْفُوق	190
الرُّنْفُوق	152
رُفْرُفُتْ	121
رُفْرُفُتْ	121

Word	Page
أُولَى	152, 153
	218
رَبَّنَا	219
رَبَّنَا	149
رَبَّنَا	27
رَبَّنَا	106
رَبَّنَا	98
رَبَّنَا	149
رَبَّنَا	150
رَبَّنَا	150
رَبَّنَا	150
رَبَّنَا	158
الْأَنْتِجَاب	121
بَارَك	219
الْبَش	159
الْبَطِيط	178
بَعْثُ	148
بَغْرَاد	179, 180

Word	Page
تَشَبَّعْتُ	150
تَخَوُّنُهَا	130
تَرَبُّبٌ	162
التَّظْوَارُ	201
تَعْمُرُهُ	149
التَّغْمُصُ	168
تَغْيِبُ	129
تَحَاكُمُ	135
تُرِيَّتُجْفِي	220
الْجُسْفُ	210
حَاكُطٌ	158
الْحِنْبَةُ	186, 187
الْحُفْبُ	178
الْحَقْبَةُ	178
الْخَالِي	207
الْخِزْلَةُ	193
الْخِلْ	192
الْخَوْلِي	178

Word	Page
الشَّرْعِي	130
ذُرَيْشَت	147
دُخُل	150
الْمُرْسِيس	188
ذُرْمَصَت	188
الرُّقُورِي	129
الرُّخْل	150
زَوَارِت	197
رَجَاهُفِي	162
الرُّنْبِيَّة	160
الرُّشْحَا	134
رَجَحْتُمْهَا	133
رُزِيَّة	193
سُبْحَانَهُ	203, 204
الرِّطَاع	219
سَوْرَبِي	197
الرَّشَارِفُ	189
الرَّشَاهِيَا	176

Word	Page
شُحَاج	130
شُكُج	130
شُحَاج	130
شُرُوف	190
شُرُوفَت	189
الشُّنْمَة	193
القَصْرَار	190
القَصْعَبَة	135
ضُفْر	188
الضُّفْيُ	158
ضُفَايَا	149
ضُمَمِي	170
ضُمْنَة	150
ظَاب	130
الظَّارِفَة	149
ظِل	128, 162
عَرْد	188
العَرْمَة	149



Word	Page
الرَّغْصَرُ	207
الرَّغَادُ	157
رَغِي	207, 209
رَغِيمِي	170
رَغِيوِي	191
الرَّغُوجَاءُ	127
رَغِيَار	190
الرَّغْلُ	177
الرَّغْرُ	168
الرَّغْفَرُ	168
الرَّغْغَع	130
رَغِي	209
قَالَ	129
قَسْرَع	188
قُظُور	219
الرَّقْصِي	157
الرَّقْلُوصِ	133
الرَّقُورِي	189

Word	Page
الْقَوَارِقِينَ	188
الْكُتْمَى	193
السَّيِّئَاتِ	154
الْمَلَأْتُ	183
الْثَّقِي	183, 185
الْأُنْبَى	191
الْمَرْبَى	176, 212
	219
الْمَلِكِيَّةَ	200
الْمِنْجَّةَ	133
الْمَحْضَر	182
الْمُضَاعَا	220
الْمُخْفَل	187
الْمُخَشَّ	168
الْمُغِيرَةَ	153
الْمُحْقِل	129
مَوْلَاهُ	196, 197
نَابِجُهُ	149

Word	Page
الرُّخْسُ	129
الرُّغْمَى	130
الرُّغْمَةُ	128
الرُّكُلُ	154
الرُّكُولُ	153
الرُّهْوَتُ	127
الرُّوْرَارُ	122
الرُّوْرِيَّةُ	220
الرُّوْضِلُ	191, 220
الرُّوْمَى	206
الرُّضْطَفِيَّةُ	157
الرُّطْقُ	201
الرُّعْمَةُ	207
الرُّكْسِيَّةُ	162

## PROPER NAMES

Name	Page
Abū ʿAlī al-Shalawbīn .....	2, 3
	4, 10
Abū Bakr Ibn al-Sarrāj .....	195
Abū Bakr Ibn Sayyid al-Nās .....	14
Abū al-Ḥasan al-Dabbāj .....	3
Abū Ḥayyān al-Andalusī .....	5, 8
	70, 73
Abū Jaʿfar al-Labli .....	9
Abū Mazāda .....	133
Abū Yahyā Ibn Abū Zakariyā .....	92, 96
Abū Zakariyā' .....	13
Abū Zakariyā al-Yifrānī .....	5
Abū Zayd .....	199
Abū Zubayd al-Ta'ī .....	209
Aḥmad Ibn Abū Bakr .....	69
Aḥmad Ibn Muḥammad .....	11

Name	Page
Al-Anṣārī al-Marrākushī .....	7
ʿAbd Allāh Ibn ʿAbd al-ʿAzīz .....	37
ʿAlī .....	11, 12
ʿAlqama .....	202
Al-Duʿalī .....	11, 12
Al-Fārisī .....	179
Al-Farrā' .....	149, 197
Al-Ghazzī .....	4
Al-Ghubrīnī .....	2, 17
	52
Al-Harawī .....	195, 196
Ḥawṣā' .....	168
Ḥawshab .....	167
Ibn Abū al-Rabīʿ .....	2
Ibn al-Azraq .....	12
Ibn ʿAmir .....	135
Ibn al-Julāḥ .....	127
Ibn Kaysān .....	217

Name	Page
Ibn Maktūm .....	8, 11
Ibn Mas'ūd .....	181
Ibn Mālik al-Andalusī .....	36, 37
Ibn Muhannā .....	8
Ibn Nafīs .....	8
Ibn Qunfudh .....	8, 10
Ibn Shākir al-Kutubī .....	4, 7
Ibn Taymiya .....	7, 10
Ibn al-Wardī .....	11
Ibrāhīm Muḥammad .....	19
Imru'u 'l-Qays .....	9, 128
	206
Ikrima al-Fayyād .....	167
Jale Baysal .....	35
Al-Kisā'i .....	179
Ma'add Ibn 'Adnān .....	90, 95
Al-Mahdī .....	91, 95
Misma .....	153

Name	Page
Muḏarris .....	220
Muḥammad Ibn Abū Zakariyā' .....	5
Muḥammad Ibn ʿAbd Allāh .....	14
Muḥammad Ibn Yūsuf .....	75
Al-Nabigha .....	126
Al-Nuʿmān .....	218
Qabāwa .....	10
Al-Quṭāmī .....	218
Ra' lān .....	168
Sibawayh .....	85
Al-Suyūṭī .....	7
Ṭayyi' .....	151
Al-Zarkashi .....	7

## TRIBES

Tribe	Page
Al-ʿAjam .....	90, 95
Banū ʿAbbād .....	14
Banū Maʿadd .....	147
Tamīm .....	170
The Almohads .....	13, 14
The Arabs .....	83, 90, 95
	98, 99, 195
The Ḥafṣids .....	13
Ṭayyi' .....	151

u u u u u  
u u u u u



## COUNTRIES, CITIES AND PLACES

	Page
Abū Fih̄r's Gardens .....	7
Alexandria .....	11
Al-Andalus .....	3, 4, 5
	13, 14
Baghdād .....	59, 77
Al-Bayt al-Ma'mūr .....	215
Bijāya .....	5
Cairo .....	19
Cordova .....	14
Dimashq al-Shām .....	37
Fās .....	79
Ifriqiya .....	5, 13
Istanbul .....	36, 76
Istanbul University .....	35, 59
	77
Jāmi' al-Zaytūna .....	8

	Page
Jānib al-ʿAzl .....	9
Jabal al-Ṣālihiya .....	37
Jérez .....	4
Lorca .....	4, 5
Al-Maghrib .....	5, 13
Marw al-Shāhijān .....	175
Málaga .....	4
Marrākush .....	13
Murcia .....	4
Al-Nukhayl .....	172
Al-Qubba .....	7
Salā .....	5
Seville .....	3, 4, 13
	14
Sūq al-Qumāsh .....	8
Al-Shām .....	137
The Cemetery of Ibn Muhannā .....	8
The Cemetery of al-Shaykh Ibn Nafis .....	8

	Page
The Congregational Mosque .....	14
Turkey .....	35
Tūnis .....	5, 6, 7
	8, 9, 10
Yantajmī Gate .....	8

ۛۛۛۛۛۛ

## LIBRARIES

Library	Page
Awqāf Public .....	59, 77
Beyazıt Umumi .....	36, 76
Feyzullah .....	36
Istanbul University .....	59, 77
<u>Khizānat</u> al-Qarawīyīn .....	79
Nevşehir .....	76
Süleymaniye .....	35, 36
= /Aşir Efendi .....	36, 55
= /Besir Ağa Eyyüb .....	36, 70
= /Laleli .....	36
= /Şehid Ali Paşa .....	36
= /Yeni Cami .....	36, 64
The Egyptian Library .....	55
The Institute for Reviving Arabic Manuscripts.	55, 59
	70

All the previous indexes  
are taken from the text  
except for the index of  
"WORDS EXPLAINED IN THE FOOTNOTES".

## BIBLIOGRAPHY

## MANUSCRIPTS

- ⊗ Abū Ḥayyān al-Andalusī, Muḥammad b. Yūsuf /  
al-Tadrib fī Muthul al-Taqrīb:  
 Süleymaniye/Besir Ağa Eyyüb / n. 173/1 / c.  
 Muḥammad b. Yūsuf b. Abū Khayya / d. 718 (1318).
- ⊗ Abū Ḥayyān al-Andalusī, Muḥammad b. Yūsuf /  
al-Tadrib fī Tamthīl al-Taqrīb:  
 Beyazit Umumi / n. 6471 / c.  
 ʿAbd al-Raḥīm b. ʿAbd al-Waḥḥāb b. Muḥammad b.  
 al-Ḥubāb / d. 726 (1325).
- ⊗ Al-Ghazzī al-ʿĀmirī, Muḥammad b. ʿAbd al-Raḥmān /  
Tashnīf al-Masāmiʿ bi-Tarājim Rijāl Jamʿ al-Jawāmiʿ:  
 London/British Museum Library / n. OR. 3040 / c. not  
 clear enough / d. 1190 (1776).
- ⊗ Ibn ʿUṣfūr / al-Muqarrab fī al-Naḥw:  
 Atif Efendi / n. 2621.
- ⊗ Ibn ʿUṣfūr / al-Muqarrab fī al-Naḥw:  
 Süleymaniye/Şehid Ali Paşa / n. 2527 / c.  
 ʿĪsā b. Ayyūb b. Yūsuf al-Miṣrī / d. 674 (1275).
- ⊗ Ibn ʿUṣfūr / al-Muqarrab fī al-Naḥw:  
 Süleymaniye/Yeni Cami / n. 1107 / c.

Aḥmad b. Abū Bakr b. Abū al-Fawāris b. Munqidh / d.  
687 (1288).

- Ibn ʿUṣfūr / al-Muqarrab fī al-Naḥw:  
Topkapı Saray/Ahmet III / n. 2261 / c.  
ʿAlī b. Āybak al-Zaynī al-Ḥanafī / d. 725 (1324).
- Ibn ʿUṣfūr / al-Muqarrab fī al-Naḥw:  
Topkapı Saray/Ahmet III / n. 2199 / c.  
Muḥammad b. ʿAbd al-Raḥīm al-Sijāsī / d. 682 (1283).
- Ibn ʿUṣfūr / al-Muqarrab:  
Feyzullah / n. 2026 / c. Burhān al-Dīn al-Ḥanbalī /  
N.D.
- Ibn ʿUṣfūr / al-Muqarrab:  
Süleymaniye/Laleli / n. 3523 / c.  
Aḥmad b. Aḥmad b. al-Ḥusayn al-Harawī / d. 702 (1302).
- Ibn ʿUṣfūr / Muqarrab fī al-Naḥw wa 'l-Taṣrīf:  
Beyazıt Umumi / n. 6390 / c.  
Muḥammad b. Aḥmad b. Miqdām b. Aḥmad b. Shukr / N.D.
- Ibn ʿUṣfūr / al-Muthul ʿalā Kitāb al-Muqarrab:  
Süleymaniye/Aşir Efendi / n. 1071/2 / c.  
ʿAbd Allāh b. ʿAbd al-ʿAzīz al-Raldawī / d.  
687 (1288).



- ⊗ Ibn ʿUṣfūr / Sharḥ al-Muqarrab:  
 Baghdād/Awqāf Public Library / n. 45  
 (a photocopy of: Istanbul University 6335).
  
- ⊗ Ibn ʿUṣfūr / Sharḥ al-Muqarrab:  
 Istanbul University / n. 6335.
  
- ⊗ Ibn ʿUṣfūr / Sharḥ al-Muqarrab fī al-Naḥw:  
 Fās/Khizānat al-Qarawīyīn / n. 511/40 / d. 744 (1343).

ۛۛۛۛۛۛ

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ⑧ The Message of the Qur'an, trans.; expl.

Muhammad Asad, Gibraltar, Dār al-Andalus, 1980.

- ⑧ ʿAbd al-Bāqī, Muḥammad Fu'ād:

Al-Muʿjam al-Mufahras li-Alfāẓ al-Qur'an al-Karīm, the  
Egyptian Library Press, 1364 / 1945.

- ⊗ Abū Ḥayyān al-Andalusī, Muḥammad b. Yūsuf:  
Manhaj al-Sālik fī al-Kalām ʿalā Alfīyat Ibn Mālik,  
 ed. Sidney Glazer, New Haven (Connecticut), American  
 Oriental Society, 1947.
- ⊗ Abū al-Ṭayyib al-Lughawī, ʿAbd al-Wāḥid b. ʿAlī:  
Al-ʾAddād fī Kalām al-ʿArab, ed. ʿIzzat Ḥasan,  
 pts. I; II, Damascus, Publications of the Arabic  
 Scientific Academy, 1382 / 1963.  
 (one vol.).
- ⊗ Abū al-Ṭayyib al-Lughawī, ʿAbd al-Wāḥid b. ʿAlī:  
Al-Ibdāl, ed.; expl. ʿIzz al-Dīn al-Tanūkhī, pt. I,  
 Damascus, Publications of the Arabic Scientific  
 Academy, 1379 / 1960.
- ⊗ Abū Zayd, Saʿīd b. Aws:  
Al-Nawādir fī al-Lughā, corr.; com.  
 Saʿīd al-Khurī al-Shartūnī, Beirut, Catholic Press,  
 1894.
- ⊗ Abū Zubayd al-Ṭāʾī, Ḥarmala b. al-Mundhir:  
Shiʿr Abī Zubayd al-Ṭāʾī, coll.; ed.  
 Nūrī Ḥammūdī al-Qaysī, Baghdād, Maʿārif Press, 1967.
- ⊗ Abū Zurʿa, ʿAbd al-Raḥmān b. Muḥammad:  
Hujjat al-Qirāʾat, ed.; com. Saʿīd al-Afghānī,  
 2nd ed., Beirut, Risāla Establishment, 1399 / 1979.

- ⊗ Aḥmad, ʿAzīm al-Dīn; Nadwī, Muʿīn al-Dīn:  
Catalogue of the Arabic and Persian Manuscripts in the  
Oriental Public Library/Bankipore, vol. XX, Calcutta,  
 Baptist Mission Press, 1936.
- ⊗ Al-Akhtal, Ghiyāth b. Ghawth al-Taghlabi:  
Shiʿr al-Akhtal, ed. Anton Ṣalḥānī al-Yasūʿī, Beirut,  
 Catholic Press, 1891.
- ⊗ Al-Anṣārī, Aḥmad Makkī:  
Sībawayh wa 'l-Qirā'at, Cairo, Maʿārif Press,  
 1392 / 1972.
- ⊗ Al-Anṣārī al-Marrākushī, Muḥammad b. Muḥammad b. ʿAbd  
 al-Malik:  
Al-Dhayl wa 'l-Takmila li-Kitābay al-Mawṣūl  
wa 'l-Ṣila, ed. Iḥsān ʿAbbās, vol. V, pt. I, Beirut,  
 Thaqāfa Press, 1965.
- ⊗ Al-Aswad (Aʿshā Nahshal):  
Diwān al-Aswad b. Yaʿfur, ed. Nūrī Hammūdī al-Qaysī,  
 Baghdād, Jumhūrīya Press, 1390 / 1970.
- ⊗ Al-Aṣbahānī, Abū al-Faraj ʿAlī b. al-Ḥusayn:  
Al-Aghānī, 1st ed., pt. XII, Cairo, the Egyptian  
 Library Press, 1369 / 1950.
- ⊗ Al-Aṣbahānī, Abū al-Faraj ʿAlī b. al-Ḥusayn:

Al-Aghānī, ed. ʿAbd al-Karīm Ibrāhīm al-ʿAzabāwī,  
superv. Muḥammad Abū al-Faḍl Ibrāhīm, pt. XIX,  
 Egyptian Public Book Organization, 1391 / 1972.

Pt. XXII, ed. ʿAlī al-Sibāʿī et al., 1393 / 1973.

- ⊗ Al-Aṣbahānī, Abū al-Faraj ʿAlī b. al-Ḥusayn:  
Mukhtār al-Aghānī fī al-Akhbār wa 'l-Tahānī, sel.  
 Ibn Manẓūr Muḥammad b. Mukarram, ed.  
 Muḥammad Abū al-Faḍl Ibrāhīm, pt. IV, Cairo,  
 ʿIsā al-Bābī al-Ḥalabī Press, 1385 / 1965.
  
- ⊗ Al-Aʿshā, Maymūn b. Qays:  
Dīwān al-Aʿshā al-Kabīr, expl.; com. Muḥammad Ḥusayn,  
 Cairo, Ādāb Bookshop, 1950.
  
- ⊗ Al-Azhari, Khalid b. ʿAbd Allāh:  
Sharḥ al-Taṣrīḥ ʿalā al-Tawḍīḥ, corr.; rev.  
 a committee of scholars, 1st ed., pt. I, Cairo,  
 Istiqāma Press, 1374 / 1954.
  
- ⊗ Al-Azhari, Muḥammad b. Aḥmad:  
Tahdhīb al-Lughā, ed. ʿAbd al-Karīm al-ʿAzabāwī, rev.  
 Muḥammad ʿAlī al-Najjār, pt. IV, Cairo, the Egyptian  
 Press for Compiling and Translation, 1966.
  
- ⊗ ʿAbd al-Ḥamid:  
Miftāḥ al-Kunūz al-Khafiya/Bankipore, ed.

Sir E. Denison Ross, vol. I, Patna, Kapoor Press,  
1918.

- ⊗ ʿAlwān, ʿAbd al-Jabbār:

Al-Shawāhid wa 'l-Istishhād fī al-Nahw, 1st ed.,  
Baghdād, Zahrā' Press, 1396 / 1976.

- ⊗ Al-ʿArjī, ʿAbd Allāh b. ʿUmar:

Dīwān al-ʿArjī, expl.; ed. Khādir al-Ta'ī;  
Rashīd al-ʿUbaydī, 1st ed., Baghdād, Islamic Company  
for Printing and Publishing, 1375 / 1956.

- ⊗ ʿAtīq, ʿAbd al-ʿAzīz:

ʿIlm al-ʿArūd wa 'l-Qāfiya, 2nd ed., Beirut, al-Nahḍa  
al-ʿArabiya Press for Printing and Publishing, 1969.

- ⊗ Al-ʿAynī, Maḥmūd b. Aḥmad:

Al-Maqāṣid al-Naḥwiya fī Sharḥ Shawāhid Shurūḥ  
al-Alfiya (Sharḥ al-Shawāhid al-Kubrā),  
pts. I; III; IV.

[ printed in the margin of "Khizānat al-Adab"/  
Būlāq ].

- ⊗ Al-Baghdādī, ʿAbd al-Qādir b. ʿUmar:

Khizānat al-Adab wa Lubb Lubāb Lisān al-ʿArab,  
pts. II; III, Būlāq Press.

- ⊗ Al-Baghdādī, ʿAbd al-Qādir b. ʿUmar:

Khizānat al-Adab wa Lubb Lubāb Lisān al-ʿArab, ed.;  
expl. ʿAbd al-Salām Muḥammad Hārūn,  
pts. I; II; III; IV, Cairo, al-Kātib al-ʿArabī Press  
for Printing and Publishing,  
1387 / 1967; 1388 / 1968; 1389 / 1969.

Pts. V; VI, Egyptian Public Book Organization,  
1976; 1397 / 1977.

- ⊗ Al-Baghdādī, ʿAbd al-Qādir b. ʿUmar:  
Sharḥ Abyāt Muḡnī al-Labīb, ed. ʿAbd al-ʿAzīz Rabāḥ;  
Aḥmad Yūsuf Daqqāq, 1st ed., pt. IV, Damascus,  
Muḥammad Hāshim al-Kutubī Press, 1395 / 1975.

Pt. VI, Publications of Ma'mūn Press for Cultural  
Heritage, 1398 / 1978.

- ⊗ Al-Baghdādī, Ismāʿīl:  
Hadiyat al-ʿArifin Asmā' al-Mu'allifin wa Āthar  
al-Muṣannifin, vol. I, Istanbul, Ministry of Education  
Press, 1951.

- ⊗ Al-Baghdādī, Ismāʿīl:  
Idāḥ al-Maknūn fī al-Dhayl ʿalā Kashf al-Zunūn ʿan  
Asāmī al-Kutub wa 'l-Funūn, ed.  
Muḥammad Sharaf al-Din Yaltakaya; Rifʿat Bilge,  
vol. I, Ministry of Education Press, 1364 / 1945.

- ⊗ Bakr, al-Sayyid Yaḥqūb:

Nuṣuṣ fi al-Nahw al-ʿArabi, rev.

Muḥammad Fahim Abū ʿIbbiyya, Beirut, al-Nahḍa

al-ʿArabiyya Press for Printing and Publishing, 1971.

- ⊗ Brockelmann, Carl:

Tārīkh al-Adab al-ʿArabi, trans.

ʿAbd al-Ḥalīm al-Najjār, pt. II, Cairo, Maʿārif Press,  
1961.

Pt. V, trans. Ramaḍān ʿAbd al-Tawwāb, rev.

al-Sayyid Yaḥqūb Bakr, 1975.

- ⊗ Al-Bustānī, Buṭrus:

Muḥīṭ al-Muḥīṭ, Beirut, 1286 / 1870.

- ⊗ Cachia, Pierre:

The Monitor/a Dictionary of Arabic Grammatical Terms,  
Beirut/Librairie du Liban; London/Longman, 1973.

- ⊗ Cheikho al-Yasūʿi, Louis:

Shuʿarā' al-Naṣrāniyya baʿd al-Islām

(al-Shuʿarā' al-Mukhaḍramūn), 2nd ed., pt. I, Beirut,  
Mashriq Press, 1967.

Pt. II, (Shuʿarā' al-Dawla al-Umawiyya), Catholic Press.

- ⊗ Al-Dajani, Fathī ʿAbd al-Fattāh:



Zāhirat al-Shuḥūd fī al-Naḥw al-ʿArabī, 1st ed.,  
Kuwait, Press Agency, 1974.

⊗ Dār al-Kutub:

Qā'ima Bibliyōghrafiya

(MSS. micro-filmed from the libraries of al-Azhar and  
its ruwāqs), Cairo, 1964.

⊗ Dayf, Shawqī:

Al-Madāris al-Naḥwiya, Cairo, Maʿārif Press, 1968.

⊗ Diwān al-Hudhaliyīn (III pts.):

Ed. Aḥmad al-Zayn; Maḥmūd Abū al-Wafā, 1st ed., Cairo,  
the Egyptian Library Press,  
1364 / 1945; 1367 / 1948; 1369 / 1950.

⊗ Al-Durra, Muḥammad ʿAlī Ṭahā:

Fath al-Qarīb al-Mujīb

(Iʿrāb Shawahid Mughni al-Labib), rev.

Muḥyi al-Dīn al-Darwish, pts. II; III, Hims, Andalus  
Press, 1379 (sic) / 1969; 1390 / 1970.

⊗ Al-Durra, Muḥammad ʿAlī Ṭahā:

Fath Rabb al-Bariya

(Iʿrāb Shawahid Jāmiʿ al-Durūs al-ʿArabiya), pt. I,

Hims, Irshād Press, 1392 / 1972.

⊗ Al-Farra', Yahyā b. Ziyād:

Ma'ānī al-Qur'ān, ed.; rev. Muḥammad 'Alī al-Najjār,  
pt. II, the Egyptian Press for Compiling and  
Translation.

- ⊗ Al-Farrā', Yaḥyā b. Ziyād:  
Al-Manqūṣ wa 'l-Mamdūd, ed. 'Abd al-'Azīz al-Maymanī,  
Cairo, Ma'ārif Press, 1387 / 1967.

- ⊗ Farrāj, 'Abd al-Sattār Aḥmad:  
Fihris Kitāb al-Aghānī, vol. XXIV, pt. I.

Vol. XXV, pt. II, Beirut, Dār al-Kutub Press, 1964.

- ⊗ Geyer, R.  
Beiträge zum Dīwān des Ru'bah, Wien, 1910.

- ⊗ Al-Ghalāyīnī, Muṣṭafā:  
Jāmi' al-Durūs al-'Arabīya, 12th ed., pt. I,  
Sidon - Beirut, Publications of 'Aṣrīya Bookshop,  
1393 / 1973.

Pt. II, 14th ed., 1394 / 1974.

Pt. III, rev. 'Abd al-'Azīz Sayyid al-Ahl, 11th ed.,  
1392 / 1972.

- ⊗ Al-Ghubrīnī, Aḥmad b. Aḥmad b. 'Abd Allāh:  
'Unwān al-Dirāya fīman 'Urifa min al-'Ulamā' fī

- al-Mi'a al-Sābi'a bi-Bijāya, ed.; com. 'Adil Nuwayhid,  
1st ed., Beirut, Publications of the Committee for  
 Compiling, Translation and Publication, 1969.
- ⊗ Al-Harawī, 'Alī b. Muḥammad:  
Al-Uzhiya fī 'Ilm al-Hurūf, ed.  
 'Abd al-Mu'īn al-Mallūhī, Damascus, Publications of  
 the Arabic Language Academy, 1391 / 1971.
- ⊗ Howell, Mortimer Sloper:  
A Grammar of the Classical Arabic Language,  
 pt. I, fasc. II, Allahabad, 1886.
- Grammar of the Classical Arabic Language,  
 pts. II; III (one vol.), 1880.
- ⊗ Al-Ḥajj Khalīfa, Muṣṭafā b. 'Abd Allāh:  
Kashf al-Zunūn 'an Asāmi al-Kutub wa 'l-Funūn, ed.  
 Muḥammad Sharaf al-Dīn Yaltakaya; Rif'at Bilge,  
 vols. I; II, Ministry of Education Press,  
 1360 / 1941; 1362 / 1943.
- ⊗ Al-Ḥamawī, Yāqūt b. 'Abd Allāh:  
Mu'jam al-Buldān, ed. Wüstenfeld, vol. I - vol. IV,  
 Leipzig, 1866 - 1869.
- ⊗ Al-Ḥuṭay'a, Jarwal b. Aws:  
Dīwān al-Ḥuṭay'a, ed. Nu'mān Amīn Ṭahā, 1st ed.,

Cairo, Muṣṭafā al-Bābī al-Ḥalabī Press, 1378 / 1958.

- ⑧ Ibn al-Anḡarī, Kamāl al-Dīn Abū al-Barakāt

ʿAbd al-Raḥmān b. Muḥammad:

Al-Inṣāf fī Masaʿil al-Khilāf, Leiden, Brill Press,  
1913.

- ⑧ Ibn al-Anḡarī, Muḥammad b. al-Qāsim:

Al-Addād, ed. Muḥammad Abū al-Faḍl Ibrāhīm, Kuwait,  
1960.

- ⑧ Ibn ʿAbd Rabbih, Aḥmad b. Muḥammad:

Al-ʿIqd al-Farīd, expl.; corr.; arr.

Aḥmad Amin et al., pt. VI, Cairo, Press of the  
Committee for Compiling, Translation and Publication,  
1368 / 1949.

- ⑧ Ibn ʿAqīl, Bahā' al-Dīn ʿAbd Allāh:

Sharḥ Ibn ʿAqīl ʿalā Alfīyat Ibn Mālik, expl.

Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd, 14th ed., pt. I,  
Cairo, Saʿāda Press, 1384 / 1964.

Pt. II, 15th ed., Beirut, Fikr Press, 1392 / 1972.

- ⑧ Ibn Fāris, Aḥmad:

Muʿjam Maqāyīs al-Lughā, ed.; corr.

ʿAbd al-Salām Muḥammad Ḥarūn, 1st ed., pt. III, Cairo,

ʿIsā al-Bābī al-Ḥalabī Press, 1368 (1948).

- ⑧ Ibn Hishām al-Anṣārī, Jamāl al-Dīn ʿAbd Allāh  
 b. Yūsuf:  
Awḍaḥ al-Masālik ilā Alfīyat Ibn Mālik, 1st ed.,  
 Cairo, Jamāliya Press, 1332 (1913).
- ⑧ Ibn Hishām al-Anṣārī, Jamāl al-Dīn:  
Mughnī al-Labīb ʿan Kutub al-Aʿarīb, ed.  
 Māzin al-Mubārak; Muḥammad ʿAlī Ḥamd Allāh, rev.  
 Saʿīd al-Afghānī, 2nd ed., pts. I; II, Damascus, Fikr  
 Press, 1969.
- ⑧ Ibn Hishām al-Anṣārī, ʿAbd Allāh Jamāl al-Dīn:  
Sharḥ Shudhūr al-Dhahab fī Maʿrifat Kalām al-ʿArab,  
 arr.; com.; expl. ʿAbd al-Ghanī al-Daqar, Damascus,  
 al-Kutub al-ʿArabiya Press.
- ⑧ Ibn al-ʿImād al-Ḥanbalī, ʿAbd al-Ḥayy:  
Shadharāt al-Dhahab fī Akhbār man Dhahab, pt. V,  
 Cairo, Qudsi Bookshop, 1351 (1932).
- ⑧ Ibn al-Jazarī, Muḥammad b. Muḥammad:  
Al-Nashr fī al-Qirāʾat al-ʿAshr, corr.; rev.  
 ʿAlī Muḥammad al-Dabbāʿ, pt. II, Beirut - Lebanon,  
 ʿIlmiya Bookshop.
- ⑧ Ibn Jinnī, ʿUthmān:  
Al-Khaṣāʾiṣ, ed. Muḥammad ʿAlī al-Najjār, 2nd ed.,  
 pt. II, Cairo, the Egyptian Library Press, 1374 / 1955.

Pt. III, 1st ed., 1376 / 1956.

- ⑧ Ibn Jinnī, ʿUthmān:

Al-Lumaʿ fi al-ʿArabiya, ed.

Husayn Muḥammad Muḥammad Sharaf, 1st ed., Cairo, ʿĀlam al-Kutub, 1399 / 1979.

- ⑧ Ibn Mālīk, Muḥammad b. ʿAbd Allāh:

Tashīl al-Fawā'id wa Takmil al-Maqāṣid, ed.

Muḥammad Kāmil Barakāt, Cairo, al-Kātib al-ʿArabī Press for Printing and Publishing, 1388 / 1968.

- ⑧ Ibn Manzūr, Jamāl al-Dīn Muḥammad b. Mukarram:

Lisān al-ʿArab, vol. I - vol. XV, Beirut, Ṣādir Press; Beirut Press, 1374 / 1955 - 1376 / 1956.

- ⑧ Ibn Qunfudh, Aḥmad b. Ḥusayn b. ʿAlī b. al-Khaṭīb:

Al-Fārisiyya fī Mabādi' al-Dawla al-Ḥafṣiyya, ed.

Muḥammad al-Shādhilī al-Nayfar; ʿAbd al-Majīd al-Turkī, Tunisian Press for Publishing, 1968.

- ⑧ Ibn Qunfudh, Aḥmad b. Ḥasan (sic) b. ʿAlī b. al-Khaṭīb:

Al-Wafayāt, ed.; com. ʿĀdil Nuwayhid, 1st ed., Beirut, Publications of the Commercial Office for Printing, Publishing and Distribution, 1971.

- ⑧ Ibn Qutayba, ʿAbd Allāh b. Muslim:

Al-Shiʿr wa 'l-Shuʿarā', ed.; expl.

Aḥmad Muḥammad Shākīr, 2nd ed., pt. I, Cairo, Maʿārif Press, 1386 / 1966.

⑧ Ibn al-Sarrāj, Muḥammad b. Sahl:

Al-Uṣūl fī al-Naḥw, ed. ʿAbd al-Ḥusayn al-Fatḥī,  
pt. I, al-Najaf al-Ashraf, Nuʿmān Press, 1973.

Pt. II, Baghdād, Salmān al-Aʿzamī Press, 1393 / 1973.

⑧ Ibn Sīdā, ʿAlī b. Ismāʿīl:

Al-Mukhaṣṣaṣ, 1st ed., vols. VI; XIII, Cairo, Būlāq Press, 1318 (1900); 1320 (1902).

⑧ Ibn al-Sikkīt, Yaʿqūb b. Ishāq:

Mukhtaṣar Tahdhīb al-Alfāz, ed.  
Louis Cheikho al-Yasūʿī, Beirut, Catholic Press, 1897.

⑧ Ibn al-Shajārī, Hibat Allāh b. ʿAlī:

Al-Amālī al-Shajārīya, 1st ed., pts. I; II,  
Haidarabad al-Dakan, ʿUthmāniya Department of  
Education Press, 1349 (1930).  
(one vol.).

⑧ Ibn Shākīr al-Kutubī, Muḥammad b. Shākīr b. Aḥmad:

Fawāt al-Wafayāt, ed.; com.  
Muḥammad Muḥyi al-Dīn ʿAbd al-Ḥamīd, pt. II, Cairo,  
Saʿāda Press, 1951.

- ④ Ibn ʿUṣfūr, ʿAlī b. Mu'min:  
Al-Mumtiʿ fi al-Taṣrif, ed. Fakhr al-Dīn Qabāwa,  
 3rd ed., pt. I, Beirut, Publications of Dār al-Āfāq  
 al-Jadida, 1398 / 1978.
- ④ Ibn ʿUṣfūr, ʿAlī b. Mu'min:  
Al-Muqarrab, ed. Aḥmad ʿAbd al-Sattār al-Jawārī;  
 ʿAbd Allāh al-Jubūrī, 1st ed., pt. I, Baghdād, ʿĀnī  
 Press, 1391 / 1971.
- ④ Ibn Wallād, Aḥmad b. Muḥammad:  
Al-Maqṣūr wa 'l-Mamdūd, corr. Paul Brönnle, Leiden,  
 Brill Press, 1900.
- ④ Ibn Yaʿīsh, Muwaffaq al-Dīn Yaʿīsh b. ʿAlī:  
Sharḥ al-Mufaṣṣal, pts. I; III; IV; VI; VII; VIII,  
 Beirut/ʿĀlam al-Kutub; Cairo/Mutanabbī Bookshop.
- ④ Ibn al-Zubayr, Aḥmad:  
Ṣilat al-Ṣila, ed.; com. E. Lévi-Provençal, al-Ribāt,  
 Iqtiṣādiya Press, 1937.
- ④ Imru'u 'l-Qays, Imru'u 'l-Qays b. Ḥujr:  
Diwān Imri'i 'l-Qays, ed. Muḥammad Abū al-Faḍl Ibrāhīm,  
 Cairo, Maʿārif Press, 1958.
- ④ ʿInān, Muḥammad ʿAbd Allāh:  
Dawlat al-Islām fi al-Andalus/Duwal al-Ṭawā'if,



1st ed., al-ʿAṣr II, Cairo, Press of the Committee for Compiling, Translation and Publication, 1380 / 1960.

ʿAṣr al-Muwaḥḥidīn wa Inhiyār al-Andalus al-Kubrā,  
al-ʿAṣr III, pt. II, 1384 / 1964.

⊗ Al-Jawālīqī, Mawḥūb b. Aḥmad:

Al-Muʿarrab min al-Kalām al-ʿjami ʿalā Ḥurūf  
al-Muʿjam, ed.; expl. Aḥmad Muḥammad Shakir, 2nd ed.,  
Cairo, Dār al-Kutub Press, 1389 / 1969.

⊗ Al-Jubūrī, ʿAbd Allāh:

Fihris al-Makḥṭūṭāt al-ʿArabiya fī Maktabat al-Awqāf  
al-ʿĀmma, pt. III, Baghdād, ʿĀnī Press, 1974.

⊗ Kaḥḥāla, ʿUmar Riḍā:

Muʿjam al-Mu'allifīn, pt. VII, Damascus, Taraqqī  
Press, 1378 / 1959.

⊗ Kaḥḥāla, ʿUmar Riḍā:

Al-Muntakhab min Makḥṭūṭāt al-Madīna al-Munawwara,  
Damascus, Publications of the Arabic Language Academy,  
1393 / 1973.

⊗ Kāzīmī, Taṣadduq Ḥusayn:

Fihrist Kutub ʿArabi-Fārisi wa Urdu/Āṣafiya Sirkār  
ʿĀlī Library, vol. II, Haidarabad, Akhtar Dakan Press,  
1332 (1913).

- ⊗ Kikano, A. B.

Table de Concordance des Années Hégiriennes et  
Chrétiennes; Beyrouth, 1966.

- ⊗ Laylā al-Akhyaliya:

Dīwān Laylā al-Akhyaliya, coll.; ed.  
Khalīl Ibrāhīm al-ʿAṭīya; Jalīl al-ʿAṭīya, Baghdād,  
Jumhūrīya Press, 1386 / 1967.

- ⊗ Le Strange, Guy:

The Lands of the Eastern Caliphate, Cambridge, the  
University Press, 1930.

- ⊗ Al-Maʿlūf, ʿIsā Iskandar:

Majallat al-Majmaʿ al-ʿIlmī al-ʿArabī, vol. III,  
pt. XI, Damascus, 1342 / 1923.

- ⊗ Mansūr, ʿAbd al-Ḥafīz:

Fihris Makhtūtāt al-Maktaba al-Aḥmadiya bi-Tūnis  
(Khizānat Jāmiʿ al-Zaytūna), 1st ed., Beirut, Fath  
Press for Printing and Publishing, 1388 / 1969.

- ⊗ Al-Maqqarī, Aḥmad b. Muḥammad:

Nafḥ al-Ṭib min Ghuṣn al-Andalus al-Raṭīb, ed.  
Iḥsān ʿAbbās, vols. II; III; IV, Beirut, Ṣādir Press,  
1388 / 1968.

- ⊗ Al-Marzubānī, Muḥammad b. ʿImrān:

Mu'jam al-Shu'arā', corr. Sālīm al-Krenkowī, Cairo,  
Qudsi Bookshop, 1354 (1935).

- ⊗ Al-Mihī, Aḥmad; al-Biblāwī, Muḥammad:  
Fihrist al-Kutub al-ʿArabiya/Khedivial Library,  
1st ed., pt. IV, Cairo, ʿUthmāniya Press, 1307 (1889).

- ⊗ Al-Mubarrad, Muḥammad b. Yazīd:  
Al-Kāmil, comp.; com. Muḥammad Abū al-Faḍl Ibrāhīm;  
al-Sayyid Shihāta, pt. I, Cairo, Nahḍat Miṣr Press,  
1376 / 1956.

Pt. III, comp.; com. Muḥammad Abū al-Faḍl Ibrāhīm.

- ⊗ Al-Mubarrad, Muḥammad b. Yazīd:  
Al-Muqtaḍab, ed. Muḥammad ʿAbd al-Khālīq ʿUḍayma,  
pt. III, Cairo, Taḥrīr Press for Printing and  
Publishing, 1386 (1966).

- ⊗ Al-Nābigha, Ziyād b. Muʿāwiya:  
Dīwān al-Nābigha al-Dhubyanī, coll.; expl.  
Muḥammad al-Taḥīr b. ʿĀshūr, Algiers, Tunisian Company  
for Distribution; National Company for Publishing and  
Distribution, 1976.

- ⊗ Qabāwa, Fakhr al-Dīn:  
Ibn ʿUṣfur wa 'l-Taṣrīf, 1st ed., Aleppo, Aṣmaʿī  
Press, 1391 / 1971.

- ⊗ Al-Qālī, Ismā'īl b. al-Qāsim:  
Al-Amālī, 2nd ed., pt. II, Cairo, the Egyptian Library  
 Press, 1344 / 1926.
- ⊗ Al-Quṭāmī, 'Umayr b. Shuyaym:  
Dīwān al-Quṭāmī, ed. Ibrāhīm al-Sāmarra'i;  
 Aḥmad Maṭlūb, 1st ed., Beirut, Thaqāfa Press, 1960.
- ⊗ Al-Rāghib al-Aṣbahānī, al-Husayn b. Muḥammad:  
Al-Mufradāt fī Ḡharīb al-Qur'ān, ed.  
 Muḥammad Aḥmad Khalaf Allāh, Anglo-Egyptian Bookshop,  
 1970.
- ⊗ Al-Rājiḥī, 'Abduḥ:  
Durūs fī Kutub al-Naḥw, Beirut, al-Naḥḍa al-'Arabiya  
 Press for Printing and Publishing, 1975.
- ⊗ Rescher, O.  
Mélanges de la Faculté Orientale/  
 Université Saint-Joseph/Beyrouth (Syrie), vol. V,  
 fasc. II, Paris/Honoré Champion; Londres/Luzac and Co.;  
 Leipzig/Otto Harrassowitz; Le Caire/F. Diemer, 1912.
- ⊗ Rescher, O.  
Rivista degli Studi Orientali/Scuola Orientale/  
 R. Università di Roma, anno IV, vol. IV, Roma, Presso  
 la Regia Università, 1911-12.

- ⊗ Ru'ba:

Dīwān Ru'ba b. al-ʿAjjāj

(Majmūʿ Ashʿār al-ʿArab pt. III), corr.; arr.

William b. Ahlwardt, Berlin, 1903.

- ⊗ Samak, Muḥammad Ṣāliḥ:

Amīr al-Shiʿr fī al-ʿAṣr al-Qadīm Imru'u 'l-Qays,

Cairo, Nahḍat Miṣr Press for Printing and Publishing,

1393 / 1973.

- ⊗ Sayyid, Fu'ād:

Fihris al-Makhtūṭāt al-Muṣawwara/

Institute for Reviving Arabic MSS., pt. I, Cairo,

Riyāḍ Press for Printing and Publishing, 1954.

- ⊗ Sayyid, Fu'ād:

Fihrist al-Makhtūṭāt (1936-1955), pt. II, Cairo, the

Egyptian Library Press, 1382 / 1962.

- ⊗ Sibawayh, ʿAmr b. ʿUthmān:

Al-Kitāb (Kitāb Sibawayh), ed.; expl.

ʿAbd al-Salām Muḥammad Ḥārūn, pt. I, Cairo, Qalam Press, 1385 / 1966.

Pt. II, al-Katib al-ʿArabi Press for Printing and Publishing, 1388 / 1968.

Pt. III, Egyptian Public Organization for Compiling

and Publishing, 1391 / 1971.

Pts. IV; V (Indexes), Egyptian Public Book  
Organization, 1395 / 1975; 1397 / 1977.

⑧ Sibawayh, ʿAmr:

Kitāb Sibawayh, expl.

Yūsuf b. Sulaymān b. ʿIsā al-Shantamārī, 1st ed.,  
pts. I; II, Cairo, Būlāq Press,  
1316 (1898); 1317 (1899).

⑧ Al-Sijistānī, Sahl b. Muḥammad:

Al-Addād

(one of three books on "al-Addād" in one vol.), ed.  
August Haffner, Beirut, Catholic Press, 1912.

⑧ Al-Sirāfī, Yūsuf b. Abū Saʿīd:

Sharḥ Abyāt Sibawayh, ed.

Muḥammad ʿAlī al-Rayyāḥ Ḥāshim, rev.

Ṭahā ʿAbd al-Raʿūf Saʿd, pt. I, Cairo, Publications of  
al-Kulliyāt al-Azhariya Bookshop, 1394 / 1974.

⑧ Al-Sukkārī, al-Ḥasan b. al-Ḥusayn:

Sharḥ Ashʿār al-Hudhaliyyīn, ed.; trans.; com.

John Godfrey Lewis Kosegarten, vol. I, London, 1854.

⑧ Al-Suyūṭī, Jalāl al-Dīn:

Bughyat al-Wuʿā fi Ṭabaqāt al-Lughawiyyīn wa 'l-Nuḥā,

ed. Muḥammad Amīn al-Khānjī, 1st ed., Cairo, Saḥāda Press, 1326 (1908).

Ed. Muḥammad Abū al-Faḍl Ibrāhīm, pt. II,  
 ʿIsā al-Bābī al-Ḥalabī Press, 1384 / 1965.

⑧ Al-Suyūṭī, Jalāl al-Dīn:

Hamʿ al-Hawāmīʿ fī Sharḥ Jamʿ al-Jawāmīʿ, ed.; expl.

ʿAbd al-Salām Muḥammad Hārūn;

ʿAbd al-ʿĀl Sālīm Mukarram, pt. I, Kuwait, al-Buḥūth al-ʿIlmiya Press, 1394 / 1975.

Pt. III, ed.; expl. ʿAbd al-ʿĀl Sālīm Mukarram,  
 1397 / 1977.

⑧ Al-Suyūṭī, Jalāl al-Dīn ʿAbd al-Raḥmān:

Sharḥ Shawāhid al-Mughnī, ed. Aḥmad Zāfir Kūjān,

pts. I; II, Damascus, al-Naḥḍa al-ʿArabiya Press for  
 Compiling, Translation and Publication, 1386 / 1966.

⑧ Ṣalāḥ, Fathīya Tawfiq:

Al-Taysir fī al-Naḥw wa 'l-Ṣarf, Amman, Cooperative of  
 Printers, 1978.

⑧ Sesen, Ramaḍān:

Nawādir al-Makḥṭūṭāt al-ʿArabiya fī Maktabāt Turkiya,

1st ed., vol. I, Beirut, al-Kitāb al-Jadīd Press,  
 1975.

- ⊗ Shalabī, ʿAbd al-Fattāḥ Ismaʿīl:  
Abū ʿAlī al-Fārisī, Cairo, Nahdat Miṣr Bookshop,  
 1377 / 1958.
- ⊗ Al-Shartūnī, Saʿīd al-Khurī:  
Aqrab al-Mawārid fī Fuṣaḥ al-ʿArabiya wa 'l-Shawārid;  
Dhayl, Beirut, Mursalī al-Yasūʿiyya Press, 1889; 1893.
- ⊗ Al-Shirbīnī al-Khaṭīb, Muḥammad:  
Shawāhid al-Qaṭr, ʿIsā al-Babī al-Ḥalabī Press.
- ⊗ Shuʿarā' Umawīyūn:  
 Stud.; ed. Nūrī Ḥammūdī al-Qaysī, pt. I, Mawṣil  
 University Press, 1396 / 1976.
- ⊗ Al-Takrītī, ʿAbd al-Munʿim Aḥmad:  
Ibn al-Shajarī wa Manhajuh fī al-Naḥw, Baghdād, the  
University Press, 1973 / 74.
- ⊗ Taşköprü Zade, Aḥmad b. Muṣṭafā:  
Miftāḥ al-Saʿāda wa Miṣbāḥ al-Siyāda, rev.; ed.  
Kāmil Kāmil Bakrī; ʿAbd al-Waḥḥāb Abū al-Nūr, pt. I,  
 Cairo, Istiqlāl Press, 1968.
- ⊗ Tawba:  
Diwān Tawba b. al-Ḥumayyir al-Khafājī, ed.; com.  
Khalīl Ibrāhīm al-ʿAṭīya, Baghdād, Irshād Press,  
 1387 / 1968.



- ⑧ Troupeau, G.  
The Encyclopaedia of Islam, ed. B. Lewis and others,  
 n. ed., vol. III,  
 Leiden/E. J. Brill; London/Luzac and Co., 1971.
- ⑧ Tha'lab, Aḥmad b. Yaḥyā:  
Majālis Tha'lab, expl.; ed.  
 'Abd al-Salām Muḥammad Ḥarūn, 2nd ed., vol. I, Cairo,  
 Ma'arif Press, 1960.
- ⑧ Al-Ushmūnī, 'Alī b. Muḥammad:  
Sharḥ al-Ushmūnī 'alā Alfīyat Ibn Mālik, 1st ed.,  
 pt. I, 'Isā al-Babī al-Ḥalabī Press.
- ⑧ Al-Zabīdī, Muḥammad b. Muḥammad (Murtadā):  
Tāj al-'Arūs min Jawāhir al-Qāmūs (Sharḥ al-Qāmūs),  
 pt. X, Cairo, Khayriya Press, 1307 (1889).
- ⑧ Al-Zarkashī, Muḥammad b. Ibrāhīm:  
Tārīkh al-Dawlatayn al-Muwahḥidiya wa 'l-Hafṣiya,  
 ed.; com. Muḥammad Maḍūr, 2nd ed., Tunis, 'Atīqa  
 Bookshop, 1966.
- ⑧ Al-Ziriklī, Khayr al-Dīn:  
Al-A'lam, 1st ed., pt. II, Cairo, Arabic Press,  
 1346 / 1927.  
 3rd ed., pts. I; V, Beirut, 1389 / 1969.

⊗ Al-Ziriklī, Khayr al-Dīn:

Al-Aḥlām, 3rd ed., pts. VIII; IX, 1970.

⊗ Al-Zubaydī, Muḥammad b. al-Ḥasan:

Ṭabaqāt al-Naḥwīyīn wa 'l-Lughawīyīn, ed.

Muḥammad Abū al-Faḍl Ibrāhīm, 2nd ed., Cairo, Maḥārif

Press, 1392 / 1973.

␣␣␣␣␣

This volume - as I have divided it - has occupied me for about twenty one months: Writing it in my own handwriting, typing it with one finger because I am not a typist and marking as the transliteration required.

So what is good in it is by the guidance of God Almighty, who has helped me to overcome all these difficulties, and what is bad is from me.

I ask my Sustainer to forgive me: He alone is truly forgiving, a true dispenser of grace!

غَفَرَ اللَّهُ لِي  
وَلِوَالِدَيَّ وَلِأَهْلِ بَيْتِي  
وَلِإِسْتِغَاثِي

وَالْحَمْدُ لِلَّهِ فِي هَذِهِ الرَّحَابِ قَدَعَانَا

بِالرَّحْمَةِ وَالْمَغْفِرَةِ